



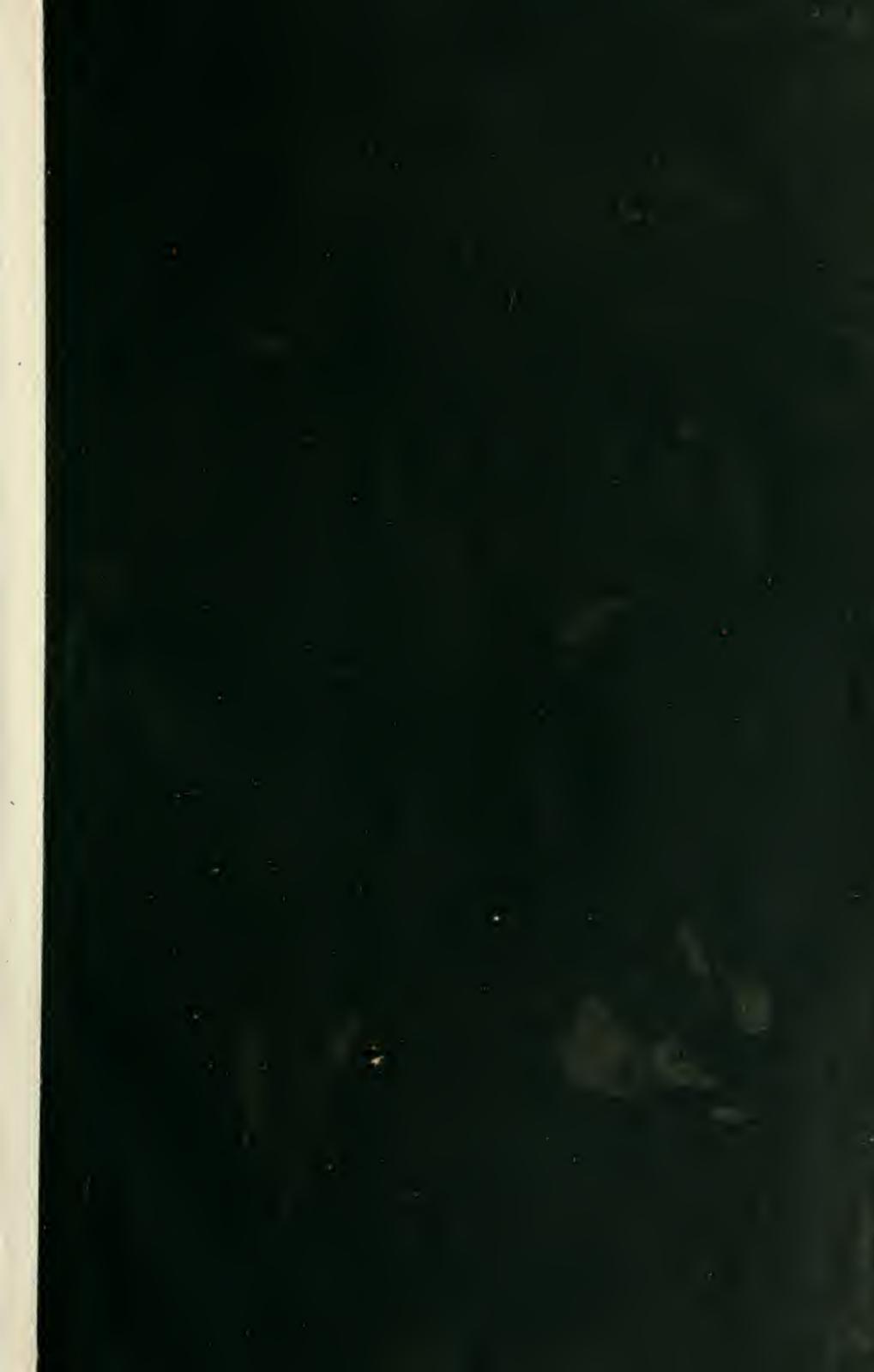
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C R I T I C A L S T U D I E S

IN

ST LUKE'S GOSPEL

ITS DEMONOLOGY AND EBIONITISM

BY

COLIN ✓ CAMPBELL, B.D.

MINISTER OF THE PARISH OF DUNDEE;
FORMERLY SCHOLAR AND FELLOW OF GLASGOW UNIVERSITY;
AUTHOR OF 'THE FIRST THREE GOSPELS IN GREEK,
ARRANGED IN PARALLEL COLUMNS,' ETC.

WILLIAM BLACKWOOD AND SONS

EDINBURGH AND LONDON

M D C C C X C I

TO

MY WIFE

P R E F A C E.

THE substance of the following pages was delivered in a short course of Lectures to the Divinity Students of the University of Glasgow during the Session of 1880-81, while the writer held the “Black” Theological Fellowship. Since that time he has endeavoured to develop the subject; and he now presents the result to the general public, in the hope that they, as well as theological students, may find some interest in these pages, which, he trusts, may still further stimulate the comparative study of the Gospels.

The present work does not profess to be an exhaustive study of the Third Gospel, but merely an investigation devoted to exhibit certain characteristics of it which have hitherto re-

ceived little or no attention. In the first essay, on the Demonology of the Gospel, the writer believes he has broken new ground; and in the second, on its Ebionite tendency, he is indebted to Schwegler ('Das Nachapost: Zeitalter,' vol. ii.) for the original conception which he here works out. Holtzmann, in the 'Theologische Literaturzeitung' (21st February 1891), in a short review of a work on Luke, alludes to more recent researches, which the present writer has not seen, and is therefore unable to say whether they substantiate or refute the conclusions here arrived at. He cannot expect that his exegesis will always commend itself to the judgment of scholars: he will be satisfied if, in the main, he is credited with fairness in trying to discover the meaning and bearing of the passages discussed. The elucidation and exhibition of the truth were his chief aims.

The Revised Version of the Old and New Testaments, and the Revisers' Readings of the Greek, have been used, with a few exceptions, throughout the work. Quotations from the Septuagint Version are made from Tischendorf's

fifth edition. The promised Greek Concordance to the Septuagint, on which the late Dr Edwin Hatch was at work at his lamented death, was often longed for by the present writer in the course of his labours. It was with peculiar gratification that he found that Dr Hatch, in his ‘Essays in Biblical Greek’ (pp. 73-77), corroborated the writer’s view regarding certain New Testament terms noted previously by him in Luke’s Gospel.

He is encouraged in the publication of these pages by several esteemed friends whose judgment he values very highly.

THE MANSE, DUNDEE,

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CRITICAL STUDIES IN ST LUKE'S GOSPEL.

INTRODUCTION.

IT would be beyond the scope of these studies to discuss at length the doctrines of the time of Jesus and His apostles, including the post-apostolic age, regarding the kingdom or kingdoms of spirits and their government. Bertholdt, Gfrörer, Nicolas, Keim, Wabnitz, Kuenen, and other writers, have bestowed much attention on the subject, and rendered such a task almost superfluous. All that need be pointed out here, as a basis for the following investigation, is the generally admitted opinion that, whatever foundation originally lay in the Jewish mind for the belief in a diabolical possession of the world, contact with Babylonian and Persian ideas had built thereon a superstructure of dualism in which, on the one hand, a

kingdom with good angels and guardian spirits was allotted to God, and, on the other, a different kingdom with demons and tormenting spirits was assigned to Satan or the Adversary. It would not be far short of the mark to say that the latter domain was what we call the kingdom of Nature, the cosmos, including heathendom. Over this kingdom Satan, or “the god of this world” (*ό Θεὸς τοῦ αἰῶνος τούτου*—2 Cor. iv. 4), ruled as “*the prince of the power of the air*, of the spirit that now worketh in the sons of disobedience” (*τὸν ἄρχοντα τῆς ἔξουσίας τοῦ ἀέρος*—Eph. ii. 2). He is elsewhere described as “principalities, powers, the world-rulers of this darkness, the spiritual hosts of wickedness in the heavenly places” (*τὰς ἀρχάς, τὰς ἔξουσίας, τοὺς κοσμοκράτορας τοῦ σκότους τούτου, τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις*—Eph. vi. 12). It is the function of the Light to cast these out: “Now is the judgment of this world: now shall the prince of this world be cast out” (*νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω*—John xii. 31; cf. xvi. 11). This antagonism of light and darkness, as symbolical of the two kingdoms, is indeed a root idea of the Fourth Gospel (cf. John i. 5, 8-10, iii. 19-21, xii. 35, 36, 46); but it is treated more concretely in Luke’s Gospel as a personal struggle between Satan and Jesus, the Strong Man fully armed with the Stronger than he (Luke xi. 21, 22; cf. Matt.

xii. 29 ; Mark iii. 27). To exhibit Jesus in the process of dethroning the devil and his angels, the demons, is one main object of the Third Gospel ; and with His victory the kingdom of God comes (Luke xi. 20 : “ But if I by the finger of God cast out demons, then is the kingdom of God come upon you ; ” cf. Matt. xii. 28).

How far Jesus Himself, according to the Gospel history, adopted the common belief of the time, it is not difficult to determine. Apart from the special testimony of Luke, Matthew reproduces several sayings of our Lord, in which He speaks of the necessity He is under of withstanding the attacks of Satan (cf. Matt. xvi. 21-23). Indeed we can hardly understand the purport of the exorcising acts of Jesus, unless we credit Him with sharing the belief in a “ worldly power, full of enmity to God, and fraught with destruction to man.” Some of His most graphic utterances undeniably imply the existence of a diabolic being, whom Luke more frequently than any evangelist names “ Satan.” And yet, to judge from the conception set forth by Jesus in such passages as Matt. xii. 25-30 ; Luke xi. 17-23 ; Mark iii. 23-27, we are not left in doubt as to His belief in the ultimate abolition of all dualism, when the Stronger than the Strong One gains His own, and the kingdom is no more divided. This idea is also enforced in other portions of the New Testament—*e.g.*, Heb. ii. 14 : “ That

through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage ;” 1 John iii. 8—“ To this end was the Son of God manifested, that he might destroy the works of the devil ;” 1 Cor. xv. 24, *sqq.*—“ Then cometh the end, when he shall deliver up the kingdom to God, even the Father, when he shall have abolished all rule and all authority and power. For he must reign till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, he put all things in subjection under his feet ;” 2 Cor. v. 19—“ God was in Christ, reconciling the world unto himself.” Cf. Eph. i. 20-22, ii. 16; Col. i. 12-17, 20.

The dualistic view of the world which places it under the dominion of Satan, implies condemnation of the “things of the world”—riches, worldly glory, and pomp,—some indifference to human relationships, glorification of poverty, and a certain austerity of moral discipline ($\delta\sigma\kappa\eta\sigma\tau\varsigma$). All these features, which may be conveniently gathered together under the designation Ebionitism, are amply illustrated in the Gospel of Luke.

The work, therefore, divides itself into two parts—I. The Demonology of the Third Gospel; II. Its Ebionite Tendency.

I.

THE DEMONOLOGY OF THE THIRD GOSPEL

THE
DEMONOLOGY OF THE THIRD GOSPEL.

IN the introductory chapters of the Third Gospel, especially in those portions peculiar to it, which deal with the birth and boyhood of the two great personages, John the Baptist and Jesus of Nazareth, even a superficial reader may observe that Luke means to give prominence to the idea of possession by the Holy Spirit, not only as an attribute of sanctity, but as an instrument of marvellous power. At the same time we begin to be aware, after reading the exultant song of Mary, of another power which betokens strife. The victory which the future mother of Jesus celebrates (i. 46-55) is not all accomplished yet, for afterwards we read (ii. 34), "This child is set for the falling and rising up of many in Israel." The first note of this discord and strife between "the world that now is" (*αἰών οὗτος*) and "the world to come" (*αἰών ὁ*

$\mu\epsilon\lambda\lambda\omega\nu$) is sounded in the prophecy regarding John's manner of life. He shall be "great in the sight of the Lord" (i. 15)—the only true greatness—and as a condition, or consequent, of this greatness, we are told, "He shall be filled with the Holy Spirit even from his mother's womb." The prototype of John, the forerunner of Jesus, is Elijah: "He shall go before his face in the spirit and power of Elijah" (i. 17); "And thou, child, shalt be called the prophet of the Most High,¹ for thou shalt go before the face of the Lord, to make ready his ways" (i. 76). And it cannot be denied that John afforded in his own person as complete an opposition to the world and the princes of it as ever Elijah displayed. To the Holy Spirit is directly ascribed the very origin of Jesus (i. 28, 30, 35) as the Son of God, the Son of the Most High, and He shall also be "great" (i. 32); and both mothers, as well as Zacharias, are represented as "filled with the Holy Spirit." Upon Simeon also (ii. 25, 26, 27) the Holy Spirit rests, and grants him revelations; and in the same Spirit he comes into the temple. With Joseph, however, the Holy Spirit is nowhere associated. Of John, again, it is said (i. 80), "He waxed strong in spirit"; while of Jesus, note that the corresponding expressions at this stage are: "He waxed strong, becoming full of wisdom; and the grace of God was upon him" (ii. 40)—and "He ad-

¹ Cf. Gen. xiv.; Ps. *pass.*; Dan. iii., iv., v., vii.; Tobit i. 13, iv. 11.

vanced in wisdom and stature, and in favour with God and men" (ii. 52). In harmony with this difference, betokening development, already indicated by the phrases "prophet of the Most High" and "Son of the Most High," we have it stated by John himself (iii. 16) that baptism by Jesus is so much grander than baptism by him, as the Holy Spirit and fire are greater than water. Finally, without going beyond chap. iii., before the curtain rises on the great actions of the history, or even on the genealogy, of Jesus, we are told by Luke (iii. 22) that at His baptism the "Holy Spirit" (in Matt. iii. 16, "the Spirit of God," in Mark i. 10 simply "the Spirit"). "in a bodily form"¹ (peculiar to Luke) like a dove descended upon Him, and a voice came from heaven, "Thou art my beloved Son: in thee I am well pleased." Though the declaration is common, in substance, to the Synoptists, yet in Luke alone does it assume the importance of a climax, not only as regards the growth and development of Jesus Himself, but also relatively to the other personages already named in the narrative. By the descent of the dove in a bodily form from the rent heavens, and brooding

¹ "In the Ebionitic revision of the Gospel history, which was based on one of the principal Gospels referable to the apostle St Matthew, the appearance at Christ's baptism is represented as an altogether outward sensible event, connected with the descent of the Holy Ghost upon Christ," &c.—Neander, Church History, i. 481, and note referring to Epiphan. *Hæres.*, xxx. s. 13, and Justin, *Dial. c. Tryph.*, f. 315, ed. Colon.

upon Him in prayer, like a creative spirit, Luke represents Jesus as now openly demonstrated to be actually what He had been potentially, the Son of God, the Son of the Most High, before His birth, in virtue of His possessing the Holy Spirit. God claims Him now as peculiarly His own, in contradistinction to all around Him, though some of them too are under the same influence. Jesus is thus announced as the great instrument of the Spirit of God, in bodily form, like the dove its symbol. Hence the remarkable significance of the insertion by Luke, immediately after the baptism, of the genealogy of Jesus, which is traced purely on its human side up to Adam the son of God, the father of all. Having done so, Luke, in resuming his narrative after the baptism, only now for the first time declares Jesus to be "full of the Holy Spirit" (iv. 1). The union of the human and the divine is thus exhibited as complete in the Holy Spirit, the operative Spirit of God, by means of which Jesus shall drive out demons, destroy the kingdom of Satan, and establish that kingdom of which "there shall be no end" (i. 33).

Before discussing in detail the various incidents of the conflict, let us glance rapidly forward over the rest of the Gospel, in order to discover if Luke gives that prominence to the idea of the Holy Spirit which we have found in the first three chapters. There are many such indications peculiar to his Gospel. Jesus

returns from His baptism "full of the Holy Spirit" (iv. 1); it is the Spirit which leads Him in the wilderness during forty days (iv. 1). In repelling the devil's final assault in the Temptation, Jesus tacitly asserts His unity with God, and supremacy over the devil, in the words, "Thou shalt not tempt the Lord thy God" (iv. 12). The force of the attack here evidently lies in the close identification of Jesus with the Spirit of God, and the inducement to abuse it at the bidding of a hostile power. That Luke regards the matter in this light, it is evident from his placing the temptation of Jesus to cast Himself down from the Temple last in order, as will be shown later in this investigation. As the immediate result of the struggle, Jesus returns in the *power* (*δυνάμει*) of the Spirit to Galilee (iv. 14). "Power" is henceforth to be ranged against "power," and the war, not with flesh and blood, but with principalities and powers, has begun. The mere descent of the Holy Spirit on Jesus at the baptism, which Matthew records, thus becomes in Luke's hands a fulness of the Holy Spirit on the eve of the Temptation, and this "fulness"¹ becomes, in its turn, when the crisis is over, the "power" of the Spirit,—a development unknown to any other Evangelist. After the

¹ Cf. Acts ii. 4; the Twelve after Pentecost, ii. 38; Peter filled with the Holy Spirit, iv. 8; all filled with the Holy Spirit, iv. 31; vi. 3, 5, 10; vii. 55; ix. 17; x. 38, *passim*. The doctrine of the Holy Spirit receives its first statement in the third Gospel, and is emphasised in the Acts.

Temptation, which brought Jesus fame throughout the neighbourhood in consequence of His “power” (iv. 14), the first act recorded of Him (by Luke alone) is His reading in the synagogue at Nazareth the passage from Isaiah, “The Spirit of the Lord is upon me,” &c. (iv. 18); and after giving this programme of His ministry, and declaring the source of His power, Jesus applies the quotation to Himself (iv. 21), “To-day hath this scripture been fulfilled in your ears.” On the return of the Seventy, who had been successful where the Twelve had failed, Luke represents Jesus as rejoicing in the Holy Spirit (x. 21) because of the triumphant display of “power,” revealed for the first time, in any of His disciples. What had been delivered to Him by His Father, had at last been revealed to them by Him (x. 22-24). In the next chapter (xi. 1-13), when one of His disciples asks that he and his companions may be taught to pray, the climax of the teaching of Jesus on the subject is, “If ye then, being evil, know how to give good gifts [*ἀγαθὰ δόματα*] to your children, how much more shall your heavenly Father give the *Holy Spirit* [not “good things” or “good gifts” as in Matt. vii. 11, the parallel passage] to them that ask him?” The Holy Spirit is to be the supreme object of their ambition in prayer and in action alike. Whenever the disciples (xii. 1) or the friends (xii. 4) of Jesus are brought before their accusers, and are at a loss for a reply, Luke gives the express assurance of the Master

in these words: "The Holy Spirit shall teach you in that very hour what ye ought to say" (xii. 12).¹ The corresponding declaration is very much weaker in both Matt. (x. 20) and Mark (xiii. 11); and, besides, loses in significance from being separated in these two Gospels from the passages in which the sin of blasphemy against the Holy Spirit is discussed (cf. Matt. xii. 31, 32; Mark iii. 28, 29; Luke xii. 10). Finally, the last words of Jesus on the cross are, according to Luke (xxiii. 46), "Father, into thy hands I commend my spirit"—so different in character from those given as the last by Matt. (xxvii. 46) and Mark (xv. 34), "My God, my God, why hast thou forsaken me?" Luke thus preserves in a striking manner, even to the end, the idea of the unity of Jesus with God in the Holy Spirit, which is indicated at the close of the Temptation. There is no hint of division, estrangement, or separation, as in Matt. and Mark. Luke altogether omits the expressions, "My God, my God, why hast thou forsaken me?" and the "I thirst" of John's account (xix. 28). The words of Jesus on the cross, as recorded by Luke, breathe forgiveness of His enemies, promise of bliss to the repentant malefactor, and calm peace in the feeling of reunion with His Father. Not even the last words of Jesus,

¹ Cf. Acts i. 2, 5, 8; ii. 17, 38; iv. 8, 31; v. 3, 9, 32; vi. 3; vii. 51, 55; viii. 14-24, and especially Acts ii. 4: "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

as recorded by John (xix. 30), "It is finished," approach in ethical completeness the words, "Father, into thy hands I commend my spirit." The sacred gift of the Holy Spirit which Jesus had received at His baptism, which He had employed faithfully and effectively throughout His ministry, and through which He had established His kingdom, He reverently returns into His Father's hands.

Now these facts betray a purpose. The Holy Spirit, and all who possess it, represent the power of God as antagonistic to the power of the devil or Satan. The "world that now is" is conceived to be the domain of Satan, over whom Jesus, the incarnation of the Holy Spirit, must be shown to achieve victory, and the kingdom of the world to come established. The demons must be cast out by the agency of the Holy Spirit. As John (xii. 31) expresses it later: "The prince of this world shall be cast out."¹ That is one great drama which the writer of the Third Gospel seeks to exhibit. By none of the other Evangelists is the personality of Satan, as the Prince of this world,—the Adversary,—so vividly realised as by Luke, as a counterbalance to the prominence which we have seen he gives to the Holy Spirit.² From the Temptation

¹ John, it is true, conceives of the world as evil and in darkness, and of Jesus as "the light of the world"; but nowhere in his Gospel do we find traces of a conflict between Jesus and the Adversary, such as are common to the Synoptists.

² Compare the expression "prince of the power of the air" (*τὸν*

onwards, in which we are told by Luke that Satan had exhausted his range of temptation (iv. 13), the Prince of the Demons stands constantly in the background, as a dark antagonist who has departed from Jesus for a season only, or until a fitting opportunity comes. That Jesus was subsequently tempted is evident from Luke (xxii. 28), "But ye are they which have continued with me in my temptations"; and so careful is our author to preserve in all its sharpness the division between Jesus and His friends on the one hand, and Satan on the other, that he refrains from identifying Peter with Satan, as Matthew and Mark do on the occasion of the first announcement of the Passion (cf. Matt. xvi. 23, Mark viii. 33, with Luke ix. 22, 23). On the contrary, at xxii. 31, Luke alone records this remarkable saying of Jesus: "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail thee not: and do thou, when once thou hast turned again, stablish thy brethren." In the same interest Luke directly ascribes the betrayal by Judas to the immediate agency of Satan (xxii. 3)—a detail which, though followed by John (xiii. 2), is unknown to either Matthew or Mark. To the consciousness of Jesus in His joy as well as in His temptations, the personality of Satan is ever present as a power to be

ἀρχοντα τῆς ἐξουσίας τοῦ ἀέρος), Eph. ii. 2; also vi. 12; 2 Cor. iv. 4; 1 John iii. 8; Heb. ii. 5-15.

steadfastly overcome, both in the inner and the outer world. Victorious in Himself, He exults over the possession of the same gifts in others (cf. Luke x. 18 : "I beheld Satan fallen as lightning from heaven"), and goes forth conquering and to conquer the hosts of evil in the persons of the possessed, proclaiming "release to the captives," and setting "at liberty them that are bruised" (cf. Luke xiii. 16, "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath ?")

THE TEMPTATION.

(MATT. iv. 1-11 ; LUKE iv. 1-13 ; MARK i. 12, 13.)

It is natural, therefore, to expect from Luke more minute details of the various conflicts between the powers of Good and Evil than from any other Evangelist. Demonology has for Luke deep interest. It is a controlling idea of his work, and the moment we realise this we can understand without effort certain differences observable between the respective introductions of the Evangelists to the Gospel history. In that of Luke, as in no other, we have a careful framework reared, with the help of the story of the birth of John the Baptist, for the first great trial of strength between the representative of the Holy Spirit in the person of the Son of the Most High,

and the arch-adversary of goodness in the person of Satan; whereas in Matthew, and still more in Mark, the contest approaches suddenly without any sign, as an apparently inconsequent moral episode in the early life of Jesus. The writer of the Fourth Gospel does not contemplate any moral struggle at all on the part of Jesus. Hence he has neither Temptation nor casting out of demons in his whole narrative. The truth seems to be that, in Luke, the story of the Temptation is only the opening scene in a great drama—the record of the antecedent victory which Jesus, the favoured of the Holy Spirit, obtains over the Prince of this world, and the ruler of the Abyss,—a victory which is repeated in detail in every subsequent healing of the possessed.

The broad distinction to be noted in connection with Luke's version of the Temptation, as compared with Matthew's and Mark's, is that it is a *special* one. The two last moments of Matthew's story are in reverse order in Luke. His account is at once the history of the subjugation of the Spirit of Evil by the Holy Spirit, and of the victory of spirit over itself. The Son of the Most High, even in His struggle with Satan and his hosts, must be in subjection to the Spirit of God, and God therefore be all in all. There is here a distinct ethical advance, indicating the growth of the spiritual life of Jesus. The temptation of the flesh comes first, with the

triumph over it; then the temptation arising from the power of the sensuous and the external, and the corresponding triumph over worldly ambition; and lastly, the temptation springing from spiritual pride, in the consciousness of divine favour, and the appropriate triumph over it in absolute subjection to the will of God, and spirit is free. This conception of the Temptation helps us to understand the differences between the two accounts. These differences may be thus stated:—

1. Matthew is not so precise as Luke in describing the relation of Jesus to the Holy Spirit. Even before he narrates the Temptation, Luke alone is careful to say that Jesus was “full of the Holy Spirit,” and *in* or *by* that Spirit He went into the wilderness. “Thus the Spirit had Him in His guidance as His ruling principle”—(Meyer, Com. on Luke *in loc.*) In Matthew (iv. 1) Jesus is said merely to have been “led up by the Spirit into the wilderness”; and while we have also in Luke a similar phrase (iv. 1, “And was led by the Spirit in the wilderness”), yet its meaning is obviously much altered when we know that the author already regards the impelling power of Jesus as an inward personal force, and not as Mark does (i. 12, “The Spirit driveth him forth into the wilderness”), in the light of an external compelling power. Luke, of all the Evangelists, makes it perfectly plain that Jesus was acting with a wholly free will, and perceived

clearly what He did. The so-called graphic expression of Mark ("the Spirit driveth him forth") is almost fatal to the spontaneity of Jesus as a free agent. But in Luke, the warning note, "full of the Holy Spirit," heightens the personal factor all through the struggle.

2. Luke mentions, in addition to the three special temptations, a forty days' continuous temptation by the devil; but Matthew leaves it to be inferred that the tempter arrived only at the end of that period ("And when he had fasted forty days and forty nights, he afterwards hungered. And the tempter came and said," &c.—iv. 2, 3). Luke also emphasises the fasting (iv. 2). Mark, indeed, speaks of a forty days' temptation, but then he has no detailed description of any one temptation, and we should find considerable difficulty in understanding his skeleton statement without having Matthew's and Luke's accounts. At all events, Matthew seems rather to refer to a mere episode; Luke, on the contrary, points to a long-continued wearisome struggle for the mastery, which does not cease even after the threefold fight. The phrase at the end of iv. 13 (*ἀχρι καιροῦ*, "for a season," or "until a season," or "until a fitting season"), however it be interpreted, hints at a renewal of the battle. Satan's quiver was emptied for a time only; the contest is merely suspended; whereas in Matthew we read (iv. 11), "The devil leaveth him," as if finally,

and ministering angels¹ take his place. But Luke has an altogether different conception of the nature of temptation as a factor in the spiritual life of Jesus, and so he omits mention of the ministering angels which Mark has adopted. It is not till the final victory is won in Gethsemane that Luke introduces an angel in the act of strengthening Jesus² (xxii. 43), a detail which is there unknown to the other Evangelists, as also other particulars, such as the words of Jesus before the agony (xxii. 40, "Pray that ye enter not into temptation"), and the bloody sweat (xxii. 44). The phrase *ἀχρι καιροῦ* of the Temptation fore-shadows the lifelong warfare and the last terrible struggle in the garden, before Jesus could say, "Nevertheless, not my will, but thine be done" (xxii. 42).

3. In repelling the first temptation, Jesus, as re-

¹ In Mark it seems as if the angels were present all the time: "And he was in the wilderness forty days, tempted of Satan; and he was with the wild beasts; and *the angels were ministering [διηκόνουν] unto him.*" The wilderness was supposed to be the abode of evil spirits which took the forms of wild beasts. Cf. Deut. xxxii. 17; Ps. cvi. 37; Levit. xvii. 7; 2 Chron. xi. 15; Isa. xiii. 21, xxxiv. 14 (wild beasts, satyrs, the night-monster Lilith: see Sayce's 'Religion of the Ancient Babylonians' for Lilith, pp. 103, 145, 445; for Alouqah, p. 111); Prov. xxx. 15 (Alouqah, horse-leech with two daughters); and especially Levit. xvi. 8, 10, 26 (the mysterious Azazel, *Ἀποτεμπάτος*: see Gesenius, Heb. Lex.)

² It is but fair to note that vv. 43, 44 do not occur in the Vatican MS., technically known as B. Tischendorf considers that they were inserted in the Codex Sinaiticus by the first corrector of the MS. and afterwards cancelled, as marked, by the third. Most critics hold them genuine.

corded by Luke, confines Himself to the simple statement (iv. 4), "It is written, Man shall not live by bread alone." In Matthew the quotation from Deuteronomy (viii. 3) is continued, "but by every word that proceedeth out of the mouth of God." Godet on Luke (vol. i. p. 213, English translation) asks why these words are suppressed, and what the reason is; and replies to his own question thus: "By their suppression the answer of Jesus assumes that brief and categorical character which agrees with the situation." Of course, the same argument, if applied to Matthew's fuller quotation, would prove the answer of Jesus to be there *inapt* to the situation. May not the reason rather be that Jesus, according to Luke, being "full of the Holy Spirit," was conscious of that divine power within Him as the deepest sustainer of life, and therefore the first part of the quotation was alone sufficient to indicate this? He did not depend on the "word" but on the very "Spirit" of God for His life.

4. In Luke's conception the kingdoms of the world are under Satan's authority (*ἐξουσία*). That view is in harmony with Ebionite conceptions. Luke puts additional words to that effect into Satan's mouth (iv. 6), "To thee will I give all this authority, and the glory of them; for it hath been delivered unto me, and to whomsoever I will I give it."¹ The devil's words, according to Matthew, simply are (iv. 9), "All these

¹ Cf. Rev. xiii. 2; xvii. 13.

things will I give thee." The present world and the kingdom to be established by Jesus are thus placed by Luke in sharpest dualism. If, however, Luke here conceives that the world has been handed over to Satan to enjoy its glory, to exercise authority ($\epsilon\xi\sigma\omega\sigma\iota\alpha\nu$) over it, and to transfer, if he chooses, that authority to others, it is only for a time; for later in the Gospel, on the return of the Seventy (x. 17-22), Luke asserts for Jesus the same authority which Satan claims in the second temptation, and almost in the same words (x. 22): "All things have been delivered unto me *of my Father*,"¹ &c.; and x. 19, "Behold I have given you authority [$\epsilon\xi\sigma\omega\sigma\iota\alpha\nu$] to tread upon serpents and scorpions, and over all the power of the enemy." Both these passages are absent from Mark's Gospel, and only the former is found in Matthew (xi. 27), but in a totally different context, which alters its whole bearing. For it must be remembered that Matthew knows nothing of the mission of the Seventy, whose success in casting out demons evoked such exultant gratitude to God from Jesus. There is little doubt, therefore, that Luke regards the success of the Seventy, through the transmission of the authority of Jesus to them, as the complete answer to the statement of Satan in the second temptation: "To thee will I give all this authority, and the glory of them, for it hath been delivered¹ unto me, and to whomsoever I will

¹ Satan does not say (iv. 6) from whom he had received the world.

I give it." For Jesus it is enough in the hour of temptation to rest on His loyalty to God, and to reply, "Thou shalt worship the Lord thy God," in asserting the absolute supremacy of His Father over Satan and over Himself even: afterwards, Jesus proves by His authority over demons, and by transmitting that authority to others, that Satan's authority has passed away: "I beheld Satan fallen as lightning from heaven" (x. 18), and that to Himself, and to whomsoever He wills to reveal it, all things have been delivered by His Father. The success of the Seventy in casting out demons is thus the complement of the second incident in the Temptation. In the Fourth Gospel . the transmission of the Father's authority to the Son is a common idea, but it is never there manifested in the casting out of demons either by Jesus or His disciples. Further, note as an extra touch in the picture that Luke, true to his Ebionite views, baldly says, in introducing the second incident, "all the kingdoms of the world" (*πάσας τὰς βασιλείας τῆς οἰκουμένης*), omitting Matthew's fuller description, "and the glory of them"—as if, from his standpoint, the world and the things of the world have no glory. He at least will not affirm that they have; and so he keeps these same words for the lying lips of Satan¹ (iv. 6), in order the better to discredit any false glory they may seem to have. Moreover, they are made by

¹ Cf. 2 Thess. ii. 8-10.

Luke (iv. 5) to flit before the eyes of Jesus “in a moment of time”: they are only a passing show.¹

5. Lastly, as has been observed above, the order of Matthew’s two final moments in the Temptation is reversed by Luke. Matthew places the temptation of Jesus to cast Himself from the pinnacle of the Temple second in rank, reserving the offer by Satan of the kingdoms of the world and the glory of them to the last, as the grand assault of the enemy. Luke makes these temptations change places. He carefully abstains from using the note of time, “then,” which Matthew employs in marking the connection between the first and his second incident, and introduces each scene without any such link. At first sight it would appear as if Matthew’s order, and not Luke’s, represented the true sequence in the interests of our theory. But it is not really so. A perfect moral climax is intended in Luke’s account. Both versions, it is true, start from the same basis—viz., the temptation of hunger, which issues in the triumph of the spirit over the mere cravings of appetite,—a sphere of moral conquest which must be regarded as the lowest of all—but in the two following incidents divergent routes are taken. In Matthew, the outward triumph of Jesus over the

¹ It is very difficult to understand Luke’s phrase, *ἀναγαγών αὐτὸν*, “he led him up,” without presupposing Matthew’s more exact definition, “unto an exceeding high mountain.” The copyists felt this want, and accordingly Matthew’s words were added to Luke’s in some MSS. Cf. 1 Cor. vii. 31.

monarchy of Satan in the world is the goal; but in Luke, while that object is an important one, it is not supreme, and therefore he exhibits as the climax of this conflict, the victory which Jesus achieves over the temptation of spiritual pride. The very triumph over the outward and visible implied in Luke's second incident becomes the possibility and basis of a new and higher temptation, and Jesus is consequently assailed to abuse, or foolishly play with, His relations with His Father as His beloved Son. "Virtue itself has its dangers:" and so, after conquering Satan, the spirit of Jesus must win another victory over itself. The summons to cast Himself down from the pinnacle of the Temple, as the privileged Son of God, over whom the angels of the Most High keep guard, in fulfilment of the words of the 91st Psalm, was the most subtle invitation to Jesus to put to the proof God's love of Him, while it apparently preserved intact His confidence in God. But not even the favourite child may wilfully do an unrighteous or foolish deed, in the hope of being miraculously delivered. Thus, in Luke's account, the scene of conflict is removed from the outer world to the region of the spirit of Jesus, where it is still possible for Him to be untrue to His Father, even after His first two victories. Not only must Jesus, in relation to His Father, do without bread if He may not have it except by unworthy means; and also recognise that Father as the Lord and Governor

of all, to be alone worshipped and served; but He must, above all, choose as His own will and the rule of His own spirit those courses alone which are morally possible for God.¹ In Luke's conception, the effort of Jesus to be truly identified with God's will involves a higher victory than that which is implied in the outward subjugation of the Prince of the World;² "Better is he that ruleth his spirit than he that taketh a city:" and though the victory is here indicated in the words, "Thou shalt not tempt the Lord thy God," yet the struggle was to be again renewed, at least once, before the close of the career of Jesus. For as the passage (x. 17-22), already noticed, may be regarded as the complement of Luke's second incident in the Temptation, so may the words at xxii. 42, "Father, *if thou be willing*, remove this cup from me: nevertheless, not my will, but thine, be done," be viewed as the complement of the third incident. Not till that stage in the narrative is reached can it be asserted that the victory of Jesus is complete. In the light of xxii. 42 the peculiar words of Luke, at the close of the Temptation, "The devil departed from him for a season," acquire new significance, especially when Luke records immediately before, at xxii. 40, these words of Jesus, "Pray that ye enter not into temptation." It is to be noted

¹ Cf. Mark xiv. 36, "All things are possible unto thee."

² So, too, with the success of the Seventy in casting out demons—x. 20: "Howbeit, in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven."

that though Matthew, in reporting the prayer of Jesus (xxvi. 39, “O my Father, *if it be possible*, let this cup pass away from me: nevertheless, not as I will, but as thou wilt”), and Mark (xiv. 36, “Abba, Father, *all things are possible¹ unto thee*; remove this cup from me; howbeit, not what I will, but what thou wilt”), have words of similar import to Luke’s, yet in his Gospel alone do we find that from that moment the moral struggle of Jesus is at an end, and with that expression of complete resignation to God’s will the victory of Jesus over all temptation is complete. This is not the only instance of parallelism of order, of a remarkable kind, which the Third Gospel exhibits. In the Temptation, therefore, as conceived by Luke, and in the subsequent history, we have presented to us a constant struggle between Jesus and Satan, in all forms, but the final battle between submission and pride, or between false independence and complete identification with God’s will, foreshadowed in the third incident of the Temptation, is reserved for the garden of Gethsemane; and, that contest successfully fought out by Jesus, the voice of strife is heard no more in his narrative. So that the initial words of the story of the Temptation, “full of the Holy Spirit,” are proved to be true of Jesus not only in the desert, but all through His life.

¹ Cf. Matt. xix. 26; Mark x. 27; Luke xviii. 27. In the agony, abstract possibility is not considered by Luke.

The whole story, therefore, as presented by Luke, whether it be regarded as a series of pictures symbolical of the moral growth of Jesus during the years preceding His entry on public life, or merely as three incidents which happened in close succession at one period, amply reveals the severity of the struggle between the Spirit of the world and the Holy Spirit in the person of Jesus. By his carefully graded narrative of the Temptation, Luke accents more strongly than Matthew the absolute, uncompromising hostility of the two powers, and prepares us, by his note of warning at the close, to expect other encounters between Jesus and the devil, especially in the region of demoniac possession. "The infinite alternatives of the divine and the human, nay, of the divine and the diabolic," were irrevocably ranged against each other in the threefold fight; and since the Stronger has in his own person overcome the Strong Keeper of the house, He must go forth to set free the captive subjects of the house, in the persons of the possessed. Hence we have in Luke iv. 14 the significant statement, "Jesus returned [from the Temptation] *in the power*¹ [δυνάμει] of the Spirit into Galilee."

¹ Cf. Rom. i. 4: *νίον Θεον ἐν δυνάμει, κατὰ πνεῦμα ἀγιωσύνης*: declared to be "the Son of God in power, according to the spirit of holiness." Rom. xv. 18, "in the power of the Holy Spirit;" so also ver. 19. 1 Cor. v. 4, 5; 2 Cor. xii. 9.

THE ΔΥΝΑΜΙΣ OF JESUS.

Before proceeding further in this investigation, it is necessary to examine Luke's use of the word δύναμις. Above all the other Evangelists he has a fondness for the term, which almost invariably means, in his usage, *power* or *force* of a spiritual kind, whether divine or diabolical. It is not a mere *potentiality* of power, but a power in actual exercise; and in one or two passages it bears the derivative meaning of *potentates*. When used by Luke of Jesus or His apostles, it refers, in all but a few cases, to His or their power of healing disease or casting out devils, and in accordance with Luke's views of the spiritual world, the *power* of the enemy is conceived as an opposing force. The word occurs in Luke fifteen times in all, ten times in Mark, and twelve times in Matthew. But the numerical value of the figures in Matthew and Mark is greatly diminished in relative significance when we find that only in one instance in Mark—viz., v. 30—is the word unmistakably used of the power of curing disease, and that in neither Matthew nor Mark is it clearly and unambiguously employed to denote the power of casting out demons; whereas in Luke the exact contrary is the general practice. Let us examine the passages in Luke.
(1) The forerunner of Jesus shall “go before his face in the spirit and *power* [δυνάμει] of Elijah” (i. 17);

while (2) to Mary, the mother of Jesus, it is said (i. 35), “the *power* [δύναμις] of the Most High shall overshadow thee.” When (3) Jesus returns from the Temptation, He does so (iv. 14) “in the *power* [δυνάμει] of the Spirit”¹ with which He was filled before entering on it. These three statements are unknown to any other Evangelist. (4) After His first casting out of a demon, which, next to His preaching, is the first act of Jesus recorded by Luke, the people acknowledge this *power* when they ask (iv. 36), “What is this word? for with authority [ἐξουσίᾳ] and *power* [δυνάμει] he commandeth the unclean spirits, and they come out”—a passage which has no equivalent in Matthew; and in Mark (i. 27) we read only—“What is this? a new teaching! with authority [ἐξουσίᾳ] he commandeth even the unclean spirits, and they obey him.” Here there is no mention of δύναμις, while Luke has ἐξουσία as well, the meaning of which he, for the most part, carefully distinguishes from that of δύναμις, even where he mentions them together. (5) This *power* is specifically named at v. 17 as a healing power derived from God: “And the *power* (δύναμις) of the Lord was with him to heal”¹—another declaration which is unknown to any other Evangelist.

¹ Cf. Acts x. 38: “Jesus of Nazareth, how that God anointed him with the Holy Spirit and with *power* [δυνάμει]; who went about doing good, and healing all that were oppressed of the devil; for God was with him;” also xix. 12, 13-20.

gelist. (6) The same association of *power* ($\deltaύναμις$) and healing is to be seen in vi. 19: "And all the multitude came to touch him; for *power* [$\deltaύναμις$] came forth from him, and (power¹) healed them all;" whereas in the parallel passage in Mark (iii. 10) *power* is not mentioned at all, and we read simply: "For he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him." The statement in either form is not found in Matthew. (7) In narrating the cure of the woman with the issue of blood, the same *power*, proceeding from the mere touch of the person of Jesus, is vividly described by Luke in the very words of Jesus Himself (viii. 46): "But Jesus said, Some one did touch me: for I perceived that *power* [$\deltaύναμιν$] had gone forth from me." In Mark (v. 30), however, where the word occurs for the first time, the statement comes from the reflective consciousness of the author: "And straightway Jesus, perceiving in himself that the *power* [$\deltaύναμιν$] proceeding from him had gone forth,² . . . said, Who touched my garments?" It is noteworthy that this is the only passage in Mark in which *power* ($\deltaύναμις$), even by touch, is indisputably associated with an act of

¹ There is no doubt that $\deltaύναμις$ is the subject of $ἰάτο$ (healed). See Meyer, Godet, *in loc.*

² Meyer's more correct translation runs: "Perceiving in himself the power gone forth from him." It should be noted that in Mark the construction here is the same as in Luke, though the former is in *oratio obliqua*, while the latter gives the exact words of Jesus.

healing. The whole story is absent from Matthew's account. (8) Again, in the commission to the Twelve, as recorded by Luke, ix. 1, we have *power* ($\deltaύναμις$) linked with *authority* ($\epsilon\xiονσίαν$) for casting out demons and healing diseases: "And he called the Twelve together, and gave them *power* and *authority* over all demons, and to cure diseases." In Matthew, in the parallel passage, x. 1, *authority* alone is deemed sufficient for both purposes: "And he called unto him his twelve disciples, and gave them *authority* over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness;" while in Mark vi. 7, the *authority* is given for exorcism alone—"And he gave them *authority* over the unclean spirits." This passage affords conclusive evidence that Mark does not regard the connection of *power* ($\deltaύναμις$) and casting out of demons as a necessary one, for we read further on (verse 13), that with mere *authority* the Twelve had been not merely successful, but had continued, in the exercise of their gift—"And they cast out many demons."¹ Further, Luke, who seems to know nothing of the success of the Twelve as exorcists (see ix. 10), records at great length the return and success of the Seventy as exorcists in a remarkable passage (9), peculiar to himself, in which he distinctly names the hostile forces

¹ The verbs are in the imperfect tense: "*They were casting out,*" and "*were anointing.*"

of the prince of this world as a *δύναμις* to which the Seventy are superior, x. 19: “Behold, I have given you authority [*ἐξουσίαν*] to tread upon serpents and scorpions, and over all the *power of the enemy* [*δύναμιν τοῦ ἐχθροῦ*], and in nothing¹ will it hurt you.” Hitherto Luke has been constant in his use of the word *δύναμις* as denoting a *subjective* force or power, except in one instance (10) a little further back. The passage is x. 13: “Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the *mighty works* [*δυνάμεις*] had been done in Tyre and Sidon² which were done in you, they,” &c. In Matthew a similar upbraiding of those cities and Capernaum is found at xi. 20-24,² in which the word *δυνάμεις* occurs three times, and is also there translated “mighty works,” as representing

¹ Οὐδέτερον is the accusative neuter: “and in nothing will it [the δύν. τ. ἐχθ.] harm you.” Cf. Acts xxv. 10; Gal. iv. 12. Meyer, Com. on Luke.

² This denunciation, found in both Matthew and Luke, but not in Mark, certainly implies that “mighty works” had *not* been done in Tyre and Sidon. Luke, in harmony with this interpretation, does not record the cure of the Canaanitish woman’s daughter, which, as we learn from Matthew (xv. 21), took place in “the parts of Tyre and Sidon,” *after* the denunciation. Must we therefore understand the denunciation in Matthew as meaning that “mighty works” had *not yet* been done in Tyre and Sidon? Mark places the locality of the same miracle in “the borders of Tyre and Sidon,” and adds (vii. 31) the apparently more precise words: “He went out from the borders of Tyre, and came through Sidon unto the Sea of Galilee, through the midst of the borders of Decapolis.” That is, Jesus journeyed northwards from Tyre, passed through Sidon, crossed the Lebanon range and the Jordan, and arrived at the Sea of Galilee on the eastern side of the lake. The only passage in Luke in which mention is made of works of

the objective results of the operations of Jesus. The first Evangelist has only once already used the word, at vii. 22: "Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many *mighty works?*" But $\deltaυνάμεις$ cannot here refer to the casting out of demons or to prophesying, because it is carefully differentiated from these two grounds on which the applicants claim to be admitted to the kingdom. It seems, therefore, proper to give $\deltaυνάμεις$ in these two passages the signification of miracles other than exorcism, and in this sense it is most probable that Luke employed it at x. 13, the passage quoted above, more especially as he has already mentioned Bethsaida (ix. 10), where Jesus healed them that had need of healing (ix. 11). But of any works done by Jesus at Chorazin we have no record whatever; and it is noteworthy that Luke, in mentioning, along with Matthew, the three cities which Jesus singled out for denunciation, does not say that 'mighty works' had actually been done in Capernaum, as Matthew does.¹ Luke speaks merely of the fancied exaltation and certain downfall of Capernaum, but

healing in connection with Tyre and Sidon is at vi. 17, 18: "And a great number of the people from all Judaea and Jerusalem, and the sea-coasts of Tyre and Sidon, *which came* to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed;" but Jesus, according to Luke, was not in that neighbourhood.

¹ The reference in Luke iv. 23, "whatsoever we have heard done at Capernaum," is very obscure.

does not report the reason given by Jesus for its abasement, x. 15: "And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades."¹ We are therefore driven to conclude that Luke, in thus omitting mention of δυνάμεις having been performed at Capernaum, is unwilling to include the cases of exorcism which he has recorded (iv. 31-41) as having been done there under the category of the objective results of the operations of Jesus. In another passage (11) which is peculiar to the Third Gospel (xix. 37), it is also probable that the author uses the plural form of the same word in the same sense, to the exclusion of cases of exorcism: "And as he was now drawing nigh, even at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the *mighty works* [δυνάμεων] which they had seen," &c. In the light obtained from the last passage discussed, we are warranted in inferring that cases of exorcism are also here excluded. These are the only two instances in Luke in which δυνάμεις is used in an objective sense. Matthew and Mark, however, use the word δύναμις, in singular or plural form, indifferently of either a subjective power or an objective result. In Matthew xiii. 53-58, which is parallel with Mark vi. 1-6, recording the teaching and rejection of Jesus in the synagogue at Nazareth, it is impossible

¹ Cf. Isaiah xiv. 13-15.

to determine exactly whether, in verse 54, *ai δυνάμεις*¹ means “the powers” or “the works,” until we read, further down, verse 58: “And he did not many *mighty works* [δυνάμεις] there, because of their unbelief.” Mark defines *δυνάμεις* as follows, vi. 2: “Such ‘mighty works’ are brought to pass through his hands;” and vi. 5—“And he could there do no *mighty work* [δύναμιν], save that he laid his hands upon a few sick folk, and healed them.” In both cases the word is apparently used of objective acts of healing. But in the next passages in Matt. (xiv. 1, 2) and Mark (vi. 14) where the word occurs, it indubitably refers to active subjective forces, or spiritual agents. Herod having heard of the fame of Jesus,² supposes that John Baptist has risen from the dead: “and therefore do these powers [δυνάμεις] work in him.” The clause is exactly the same in Mark. It is clear from these statements that Herod conceives of certain spiritual agents at work in the person of the risen John, but what was accomplished by them is left in uncertainty. Let us now turn to the parallel passage in Luke (ix. 7-9): “Now Herod the tetrarch heard of all that was done, and he was much perplexed,³ because that it was

¹ *Ai δυν.* is the reading of all the MSS. It is difficult to see where the Revisers get “*these mighty works*” from, except from the Authorised Version, or from Mark’s explanation, “such mighty works wrought by his hands.”

² Mark supplies no object to the verb “heard”—*ήκουσεν*.

³ Διηπόρει,—only Luke uses this word in the New Testament.

said by some that John was risen from the dead ; and by some, that Elijah had appeared ; and by others, that one of the old prophets was risen again. And Herod said, John I beheaded ; but who is this, about whom I hear such things ? And he sought to see him.” Meyer, on this passage, says : “What Matthew and Mark make Herod utter definitely [as to the supposed resurrection of John], according to Luke he leaves *uncertain*.” The important point, however, to note, is that Luke is entirely silent as to Herod’s attributing “powers” (*δυνάμεις*) to the risen John, in the person of Jesus, and mentions instead, in a verb peculiar to himself, the perplexity of Herod, caused by the rumours regarding Jesus. The spiritual agents (*δυνάμεις*) which a man like Herod would associate with the person of Jesus, Luke will not for a moment recognise as divine. Besides, it must be remembered that, when Herod actually came face to face with Jesus—an incident which Luke alone records—what the tetrarch hoped to see was not a *mighty work* (*δύναμιν*) or *mighty works* (*δυνάμεις*), but something different, “a sign” (*σημεῖον*), which, as used by Luke in ten other places, never means a “miracle.”¹ Except in the two instances already quoted (x. 13, xix. 37), Luke in his Gospel reserves the plural *δυνάμεις*,² in its active signi-

¹ See the passages, ii. 12, 34 ; xi. 16, 29 (thrice), 30 ; xxi. 7, 11, 25.

² In Acts, out of ten instances of the word, seven refer purely to the active spiritual power, and three (all in plural form) to the objective result, as in the Gospel, x. 13.

fication, for the antagonistic powers of evil, over which the one divine *δύναμις* must prevail. The powers of the sky must be dethroned and annihilated, and consequently (12) we read at xxi. 26, that one of the signs of the approaching triumph of the Son of man will be, “the powers [*δυνάμεις*] of the heavens shall be shaken.”¹ In this usage he agrees, as we might expect, with Matthew (xxiv. 29) and Mark (xiii. 25). Hence (13), all three Evangelists again agree in the next verse (Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27) in describing the triumphal coming of the Son of man with *power* (*δυνάμεως*) and great glory, when men shall expire “for fear and for expectation of the things which are coming on the world” (*τῇ οἰκουμένῃ*).² In curious contrast with this attribute of the coming of the Son of man, we have in Mark (ix. 1) the same phrase applied to the kingdom of God: “Verily I say unto you, There be some here of them that stand by, which shall in no wise taste of death till they see the kingdom of God come [having come] with power” (*ἐν δυνάμει*). The addition is peculiar to Mark, of a personal quality being transferred to an institution. In Matt. (xvi. 28)

¹ Cf. x. 18, already quoted: “I beheld [was beholding] Satan fallen as lightning from heaven.” Cf. Rom. viii. 38: “For I am persuaded that . . . nor *powers* [*δυνάμεις*], nor height, nor depth,” &c.

² This clause is peculiar to Luke. He is evidently thinking of the overthrow of the power and glory of Satan, and his authority over the world (*τῆς οἰκουμένης*) which the devil claims in the Temptation, iv. 5, 6.

we have the genesis of this transference revealed—" till they see the *Son of man* coming in his kingdom ;" and in Luke (ix. 27) the middle term is supplied, " till they see the *kingdom of God*." In Mark, the fusion of both into one is made by endowing the kingdom of God with a personal quality, hitherto given by Mark to Jesus only. The next example of the word *δύναμις* in Mark is also curious, as showing how loosely he uses the term. The passage is ix. 39, which is parallel to Luke ix. 50, the incident being that of the exorcist, not a follower of Jesus, who cast out demons in His name. There is no parallel in Matthew. Here, if anywhere, it might be supposed that Luke would use the word *δύναμις* in connection with the casting out of demons. But it is not so. Mark's narrative runs thus : " Forbid him not : for there is no man which shall do a *mighty work* [*δύναμιν*] in my name, and be able quickly to speak evil of me. For he that is not against us is for us." The words in Luke simply are : " Forbid him not : for he that is not against you is for you." The truth is, that Luke never uses the singular form of the word to denote anything but a *personal power*, even when the casting out of demons is in question. But neither Matthew nor Mark has such clear definitions before him. Both employ the word in describing the power of God in the resurrection from the dead (Matt. xxii. 29 ; Mark xii. 24) : " Ye do err, not knowing the scriptures, nor the power [*δύναμιν*] of

God." This usage is unknown to Luke. Still another meaning is attached to the word in Matt. xxv. 15 that of mere capability: "He gave . . . to each *according to his several ability*" (*κατὰ τὴν ἴδιαν δύναμιν*), which Meyer translates, "according to each one's peculiar capabilities for doing business." Mark (xiii. 34) simply has, "to each one his work"; while Luke, in his corresponding parable of the Pounds (xix. 12-27), consistently refrains from using the word in this sense, or in connection with worldly business. Matthew indicates the principle upon which the various gifts were bestowed; Luke, instead, merely reports the command of the nobleman to his servants, "Trade ye herewith till I come." *Δύναμις*, in Luke's eyes, is a spiritual attribute not to be applied to a mere business faculty. After these variations, Matthew and Mark fall into harmony with Luke (14) in their use, for the last time, of the word *δύναμις* (Matt. xxvi. 64; Mark xiv. 62; Luke xxii. 69), but with a remarkable addition on the part of Luke. The occasion is the appearance of Jesus before the Sanhedrim. He is being pressed as to whether He is the Christ, the Son of God, and at last He exclaims before the whole Council (Matthew), "Henceforth [*ἀπ' ἅρτι*] ye shall see the Son of man sitting at the right hand of power [*δυνάμεως*], and coming on the clouds of heaven:" (Mark), "And ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven:" (Luke), "But from hence-

forth [ἀπὸ τοῦ νῦν] shall the Son of man be seated at the right hand of the power of God.” The third Evangelist makes here no allusion to the *coming* of the Son of man, because he has already referred to that future event (xxi. 27), but to the spiritual rank of Jesus from that hour henceforward; and therefore he now concentrates his whole attention on the fact of the elevation of Jesus to the position of supreme power, in consequence of His final temptation,¹ struggle, and victory in Gethsemane (xxii. 41-46). To mark this single conception, Luke emphatically says, “From henceforth shall the Son of man be seated at the right hand of the power of God,”² without further addition; whereas Matthew and Mark have the vague phrase, “the right hand of power,” adding, “and coming with the clouds of heaven.” The divinity of Jesus is in question, and therefore Luke, instead of using the phrase, “from henceforth *ye shall see*” (as in Matthew), or “*and ye shall see*” (as in Mark), states categorically the conviction of that divinity immediately present to the consciousness of Jesus: “But from henceforth [*from this very moment*—Bengel] shall the Son of man be seated at the right hand of the power of God.” Luke is not here concerned with a display of visible power and glory,

¹ The agony in Gethsemane in Luke is introduced by the words, “Pray that ye enter not into temptation,” unknown to Matthew and Mark, but occurring later at the close, where they are repeated by Luke.

² Cf. Eph. i. 20, 21.

to be seen in the future, and therefore the form and matter of his statement differ from those of Matthew and Mark. He wishes to reveal in the person of Jesus the already accomplished triumph of that *power* (*δύναμις*) to which His very origin is ascribed (i. 35, "The power of the Most High shall overshadow thee"); by the possession of which He has conquered the devil in every kind of temptation, in the Wilderness and the Garden alike; through which He has cast out demons and healed the sick; which He has imparted to His disciples for the overthrow of the power of the enemy; and at whose visible coming the powers of the sky shall fall from their seats. From first to last there is a unique purpose in the mind of Luke to exhibit "the power of the Most High" (*δύναμις ψίστων*) incarnate in Jesus, attaining through weakness, temptation, and struggle, both outward and inward, complete victory over all other powers, and Jesus Himself, though standing a prisoner before the powers of the world, enthroned as the Son of God in the empire of the soul.¹ Finally (15), at the very close of the Third Gospel, xxiv. 49, it is curious to note that the

¹ Cf. the cognate words *δυνατός* (the Mighty One) and *δυνάστας* (potentates) in Luke i. 49, 52, and *δυνατός* (mighty in word and deed), applied to Jesus Himself, xxiv. 19. None of the other Evangelists use these words with these meanings. The whole contest is foreshadowed in Mary's song: "For he that is mighty [*δυνατός*] hath done to me great things. . . . He hath put down the princes [*δυνάστας*] from their thrones, and hath exalted them of low degree."

last recorded word of the risen Jesus, before His ascension into heaven, is this same word *δύναμις*, and relates to the bestowal of this very “power from on high” on the *eleven*:¹ “And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with *power from on high*” (*εἰς ὑψοῦς δύναμιν*),—a declaration unknown to either Matthew or Mark, but recalled by Luke in Acts i. 8.

We thus see that Luke intentionally ranges the *power* (*δύναμις*) of God in Jesus, as the ruler of the new kingdom, against the *power* or *powers* of Satan, as the ruler of the kingdom of this world; and that, as compared with the other Evangelists, he not only uses the word *δύναμις* more frequently, but also is more thoroughly consistent in his use of it. In what remains of this section we shall endeavour to show that, for Luke, the exercise of that *power* in the field of demoniac possession has therefore a peculiar interest, in order to secure the complete triumph of Jesus. The cure of disease, and indeed miracles generally, may be traced in Luke’s Gospel to this same power; but that branch of the subject does not concern us here.

This power, then, is the instrument of the Spirit of God in Jesus, which Luke undertakes to show in

¹ The Seventy had already given proof of their possession of the “power”; the eleven really received it later—Acts i. 8, ii. 4, v. 16, viii. 7.

victorious conflict with the powers of evil, in the persons of the possessed. Hence he introduces the public ministry of Jesus by giving a formal programme in the discourse in the synagogue of Nazareth.

THE PROGRAMME OF THE MINISTRY.

(LUKE iv. 16-21. *Unknown to MATTHEW and MARK.*)

If this account refers to the same event as that which is recorded by Matthew (xiii. 54-58) and Mark (vi. 1-6) at a much later period in the ministry, all that need be said here is that Luke seems to place the programme at its proper place for his purpose,—at the beginning. The whole passage affords remarkable evidence of the Ebionite tendency of the Gospel. When Jesus, who (iv. 14) “returned” in the power of the Spirit into Galilee, unfolds the roll of the prophet Isaiah, the first words He reads reveal the nature of the cause He has undertaken to represent and champion (iv. 18): “The Spirit of the Lord is upon me”—surely a remarkable continuation of the note struck at iv. 1, and repeated at iv. 14. The next words, “Because he hath anointed me to preach good tidings to the poor,”¹ as plainly indicate the character of His mission as a teacher, as they are

¹ It is futile to make this very definite word equivalent to “poor in spirit.” Luke quotes freely from the LXX., where the word is plainly *πτωχοῖς* (poor).

undoubtedly in harmony with the sympathy of the prophets Isaiah, Elijah, and Elisha—all mentioned in this narrative—with the poor and the oppressed. Further, the next verse, “He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,” conveys a very distinct intimation of the work of Jesus as a Healer and an Exorcist; while the concluding sentence of the passage, “To proclaim the acceptable year of the Lord,” would to Jewish ears announce the establishment of the new order of things, “the Messianic period of blessing,” which Jesus afterwards (iv. 43) called the kingdom of God.¹ These texts form a brief but comprehensive summary of the public ministry of Jesus as the deliverer of the world from the misery of its physical and spiritual bondage; but it must be confessed that they are brought together by Luke, as they do not occur in the same place in the prophet’s writings. Part of the passage is from the 61st chapter of Isaiah, part from the 58th, and another portion from the 42d; and there are also reminiscences of combinations.²

It is worth while to note this feature, because there is not one word about this *reading* of the prophet Isaiah in any other Evangelist. In Matthew (iv. 12-

¹ Luke never uses Matthew’s frequent phrase, “the kingdom of heaven.”

² For similar instances see the quotations made by Paul from the Old Testament.

16), before the beginning of the ministry, we have only a passage cited *by him* from Isaiah as a proof that Jesus would return to "Galilee of the Gentiles," followed by the announcement of the beginning of the ministry in these words (iv. 17), "From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand." In Mark, who omits the proof passage from Isaiah, the announcement of the beginning of the ministry becomes (i. 14, 15): "Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." In John, the prologue to the ministry of Jesus is the discourse on the Word, and He steps at once on the scene as a caller of disciples and a worker of miracles, with John the Baptist merely as herald. But in Luke we have, at the outset, a most definite programme in the words of the prophet Isaiah, and coming from the lips of Jesus Himself. The plan of work is remarkable, but the succeeding words of Jesus, given only by Luke, are still more so. We read (iv. 21): "And he began to say unto them, To-day hath this scripture been fulfilled in your ears." The author of the Gospel makes Jesus confirm the applicability of the prophet's words to Himself. Of all this, or of the subsequent discourse, there is not one word in any other Evangelist. Occurring where these passages do in Luke's Gospel, at the beginning

of the ministry, they afford at least strong presumption of the consciousness of the writer (1) that Jesus is the earthly head of the new spiritual *power* which is come into the world to oppose the powers of evil; and (2) that this power is in alliance with the poor and the oppressed.

THE REJECTION AT NAZARETH.

(LUKE iv. 22-30 ; cf. MATT. xiii. 53-58 ; MARK vi. 1-6.)

The people are astonished at His “words of grace,” but seem to reflect in an ill-natured way on the meanness of His origin as being incompatible with the possession of such gifts as His; and Jesus, divining their attitude towards Him, concludes that it would be useless for Him to remain at Nazareth unless He gratified their curiosity by an ostentatious display of His power. They consider that He is in need of deliverance Himself. The proverb, “No prophet is acceptable in his own country,” comes to His aid in refusing their request; and by way of precedent for transferring His services elsewhere, He cites the significant examples of Elijah and Elisha. His comparison of Himself to these prophets only excites their indignation; and, enraged at the slight passed on their town, and disappointed in their expectations of a spectacle, they drive Him from the place, and lead Him up to the brow of the hill, in

order to throw Him down headlong. But He will not court danger, either here or on the pinnacle of the Temple (cf. iv. 9-12), for the mere purpose of affording a display, or of casting Himself recklessly on the protecting care of His Father. And so, "passing through the midst of them, he went his way," and turned His back on Nazareth, where He had spent nearly all His life, probably never to return.

With regard to this incident, it is noteworthy that Luke undoubtedly considers it the inauguration of the public ministry of Jesus, notwithstanding the fact that the narrative itself alludes to previous *things done* (*γενόμενα*) by Jesus at (*εἰς*) Capernaum (iv. 23). What these things were, or whatever the precise locality may have been, we have no means of determining from Luke's account, or indeed from any other, if we follow Luke's chronology. Of previous activity on the part of Jesus after the Temptation we have only a general statement regarding teaching in the synagogues of Galilee—iv. 15, "And he taught in their synagogues, being glorified of all." Certainly nothing of the nature of healing or exorcism is hinted at. Neither is there any previous mention of the call of the disciples, as in Matthew (iv. 18-22) and Mark (i. 16-20), or even of the name of Capernaum. We are therefore driven to conclude that Luke regards the teaching and rejection of Jesus at Nazareth as His first decisive movement in the public arena.

What the full significance is of placing this incident so circumstantially and conspicuously in the forefront of the narrative we shall afterwards see: it is enough at present to note that in Luke's sequence of events, Jesus, after His rejection, "came down to Capernaum" (iv. 31), and His first act there is to cast out a demon.

THE CAPERNAUM DEMONIAC.

(LUKE iv. 33-37; MARK i. 23-28. *Unknown to MATTHEW.*)

This incident is unknown to Matthew. His first detailed narrative of a cure is not that of a demoniac, but of a leper, at viii. 2. In a general way he speaks (iv. 23, 24) of Jesus going about in "all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people: And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demoniacs, and epileptic and palsied; and he healed them." Teaching and preaching are for Matthew more important than specific acts of healing or exorcism; and hence, after the call of Simon and Andrew, James and John (iv. 18-22), he proceeds to report, instead of particulars of such cures, the Sermon on the Mount, which occupies three chapters (v. - vii. 27). With Mark, however, it is rather different. He does not

mention, even generally, any previous acts, but in common with Luke relates (i. 21-28), as the first cure performed by Jesus on His entry into public life, that of the demoniac in the synagogue at Capernaum. Yet it is not in Mark the first official act of Jesus, for he, like Matthew, previously relates as such (i. 16-20) the call of the four disciples. In Luke, on the contrary, Jesus is represented as going forth single-handed to His work, without a disciple or friend, and after being rejected by His fellow-citizens in Nazareth, who had known Him all His life. The effect of this setting of the narrative in Luke is to bring into greater prominence the impressive power of Jesus. But let us compare the passages. In Mark the man is said to be "in an unclean spirit" (i. 23); while in Luke (iv. 33) we read, "a man having a spirit of an unclean demon." The relation between the two is certainly closer in Luke; and here for the first time he uses the word "demon" (*δαιμόνιον*),¹ which, as we shall see, is his favourite term to indicate the agent of possession. Here only is the word qualified by "unclean"; elsewhere it stands alone. The effect is to throw into relief the personality of the baleful power; and to indicate, once for all, that the demons he deals with are evil. In both Luke and Mark the man, speaking in the person of the

¹ Luke uses the word twenty-two times, not eighteen, in all, as Alford, correcting Wordsworth, affirms.

demon, acknowledges the antagonism of Jesus to them—"What have we to do with thee, thou Jesus of Nazareth?" But this is preceded in Luke by the deprecating cry of astonishment, "Ah!"¹ (or "Let alone!"), as if a new hostile power had suddenly burst upon them, and they were filled with the consciousness of coming defeat. Then follow the words common to both: "Art thou come to destroy us?² I know thee, who thou art, the Holy One of God." In both Evangelists the demon thus bears testimony to the personality of Jesus and the object of His coming — viz., to effect their destruction; but by Luke's previous use of the concrete term "demon," and again in verse 35, where Mark has again simply "the unclean spirit," the contrast becomes more vivid. The rebuking of the demon and the words of exorcism are the same in both Evangelists: "And Jesus rebuked him (saying), Hold thy peace,³ and come out of him;" but the effect on the man is differently described. In Mark (i. 26) we read: "And the unclean spirit, tearing him and crying with a loud voice, came out of him,"—leaving us to understand that the unclean spirit had done the man grievous injury; whereas Luke specially emphasises the fact that the man, though thrown into the midst by the demon, was in no way

¹ Only here in the New Testament.

² Not an interrogation, according to Meyer.

³ Lit., "Be muzzled."

injured (iv. 35): “And when the demon had thrown him down in the midst, he came out of him, *having done him no hurt.*”¹ This clear statement, of course, glorifies the power of Jesus in a remarkable degree. The cure is performed before the eyes of all; and the ease with which Jesus accomplishes it, is alike evident. There is no mention now in Luke of the demon’s “loud voice” (as in Mark i. 26) at departing from the man after Jesus had rebuked him and spoken the commanding word, “Hold thy peace”; hence, in silence the demon departs from the man. Further, in the comments of the amazed crowd we have an instructive comparison. In Mark (i. 27) we read: “What is this? a new *teaching!* with authority he commandeth even the unclean spirits, and they obey him.” And in Luke (iv. 36): “What is this *word?* for with authority *and power* he commandeth the unclean spirits, and they come out.” So far as Mark is concerned, the “new teaching” ($\deltaιδαχη$) may refer either to the command of Jesus in verse 25, or, more probably, to His “teaching” (verse 22) given in the synagogue; but Luke does not leave us in the slightest doubt. Here (verse 36), “this word” ($\lambdaογος$) is confined to the authoritative command of Jesus in the preceding verse; but at verse 32, where he uses both “teaching” and “word,” it is the “word” which “teaches” with authority. The

¹ See note, p. 114.

amazement of the people after the cure is, according to Luke, solely caused by the power of the "word," "Hold thy peace, and come out of him!" He has already indicated sufficiently the astonishment of the people at the teaching of Jesus (verse 32). Lastly, note that Luke adds to *authority, power* in commanding the unclean spirits; and they not merely *obey* Jesus, as in Mark (i. 27), but in Luke (iv. 36) "they come out." As a last touch, Luke's "rumour" ($\hat{\eta}\chi\sigma\varsigma$) concerning Jesus, which arose in consequence of the cure, is less strongly given by Mark as a "report" ($\alpha\kappao\eta$). Every feature of the narrative of Luke strikingly reveals his conception of the relation of the two kingdoms which he places in opposition, and of the overwhelming might of the spirit of Jesus in entering on His conflict with the powers of evil. This first cure of a raging demoniac in the synagogue of Capernaum is as purely typical of the mission of Jesus as His discourse in the synagogue of Nazareth.¹

THE CURE OF PETER'S WIFE'S MOTHER.

(MATT. viii. 14, 15; LUKE iv. 35-39; MARK i. 29-31.)

The next exhibition of the power of Jesus, recorded by Luke and also by Mark, immediately after the cure of the demoniac, is the cure of Peter's mother-in-law of fever. It is the third case of healing recorded by

¹ See Keim's 'Jesus,' iii. 162 (Eng. trans.)

Matthew (viii. 14, 15). Though this cure does not properly belong to the same category as that which claims our attention, it is noteworthy that Luke represents Jesus as treating the fever as a personal hostile power, demoniac in its nature.¹ He not only uses the phrase “great fever” ($\piυρετῶ μεγαλῶ$ —iv. 38) to indicate its severe form, but he says (iv. 39) that Jesus “stood over her, and rebuked [$\epsilonπετίμησεν$] the fever.” This is the same word already employed (verse 35) in speaking of rebuking the demon. Matthew and Mark know nothing of this implied personification of the fever; the method of cure, according to them, is not a word of power, as in the case of the demon, but a touch of the hand and a raising of the woman up—Matt. viii. 15: “And he touched her hand, and the fever left her, and she arose.” Mark i. 31: “And he came and took her by the hand, and raised her up, and the fever left her.” In Luke the mere rebuke is sufficient, and instantaneous in its effect—iv. 39: “He rebuked the fever, and it left her; and *immediately* she rose up.” These differences are remarkable, and can only be explained from Luke’s peculiar standpoint.

¹ In the “Babylonian Magical Texts” fever is classed as a demon: see Sayce’s Hibb. Lect., pp. 442, 448, 452, 477.

THE CURE OF MANY (INCLUDING DEMONIACS)
AT SUNSET.

(MATT. viii. 16; LUKE iv. 40, 41; MARK i. 32-34.)

In all three Synoptists the cure of many at sunset follows the last mentioned. A careful comparison of the three accounts will show, (1) that Luke here reserves the laying on of hands for the “sick with divers diseases”—a means of cure which he never employs for anything demoniac in its nature,—iv. 40: “And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he *laid his hands on every one of them*, and healed them.” In Matthew and Mark, however, only the fact, not the mode, of the cure is recorded—a strange omission on their part, after being so circumstantial in relating the method of the last cure. Matt. viii. 16, “And he . . . healed all that were sick;” Mark i. 34, “And he healed many that were sick with divers diseases.” The omission is the more remarkable, inasmuch as Matthew, but not Mark, here describes the exact mode of cure in casting out the spirits: “And he cast out the spirits with a word.”¹ (2) Luke sharply distinguishes from the other cures the exorcism of the demons, and in this he is partly followed by Mark, but with this difference, that he repeats the

¹ This passage is the only instance of this usage in Matthew's Gospel.

words already attributed (verse 34) to the demons in recognising Jesus as the Son of God, and, besides, applies to Jesus for the third time the word ἐπιτυμῶν (verse 41) in rebuking the demons: “And *rebuking* them, he suffered them not to speak: because they knew that he was the Christ.” In Matthew all this is wanting, and we have only a proof passage from Isaiah, “Himself took our infirmities and bare our diseases,” as showing that the author is thinking chiefly of the healing of the sick, not of the casting out of demons. In Mark, again, no mention is made of the testimony of the demons, nor of the characteristic word “rebuke”; all we read is (i. 34), “And he suffered not the demons to speak, because they knew him.”

In this cycle of healing and exorcism, which affords in Luke (and also in Mark, but not in Matthew) the first instances of the curative power of Jesus, we notice, therefore, that the writer of the Third Gospel distinguishes more carefully than the others between the naturally sick and those possessed with demons; that in these first works of Jesus, exorcism holds for Luke the chief place; that for the healing of ordinary diseases the medium of cure is by touch or the laying on of hands, while for demons and anything demoniac in its nature, like fever, the cure is performed by a “word,” or command.¹

¹ These distinctions are maintained throughout the Gospel, especi-

After this exhibition of power Jesus retires "into a desert place" (Luke, iv. 42; Mark i. 35), as if to renew His strength in a region where He had gained His first victories over the hosts of evil. With this withdrawal Mark here associates "prayer"—a detail which, though here unknown to Luke, is a characteristic feature of his Gospel. Neither Matthew nor Mark, however, records that Jesus prayed at His baptism, *before* His great conflict (Luke iii. 21), as His practice was on the eve of a crisis in His life.¹ Further, in order to intensify the effect of the works of Jesus, Luke represents "multitudes" of the people themselves as seeking after, and coming *close up to* (ἐώς αὐτοῦ) Jesus in His solitude (iv. 42): "And the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them." Whereas in Mark (i. 36) the urgency of the

ally in those passages which are peculiar to it: iv. 35, 38, 39, 40, 41; v. 13, 24; vi. 10; vii. 2-10, 14, 38, 39, 45; viii. 29, 44, 46, 54; ix. 42; xiii. 13; xiv. 4; xvii. 12, 14, 15; xviii. 42; and xxii. 51.

¹ Cf. Luke iii. 21, at His baptism; v. 16, before His first conflict with the Pharisees; vi. 12, before the choice of the Twelve as apostles; ix. 18, before the first announcement of His passion, consequent on His testing of the disciples; ix. 28, 29, before His transfiguration; xi. 1, before teaching His disciples the Lord's Prayer (unknown to Mark); xxii. 32, for Peter, in view of coming trial; xxii. 40, warning before last temptation and agony; xxii. 44, before His final victory, when the angel strengthened Him; xxiii. 34, at His crucifixion for His murderers; xxiii. 46, immediately before His death. All these instances are peculiar to Luke's account. See also xviii. 1; xxi. 36, duty of constant prayer; xviii. 2, 10, 11, different kinds of prayer.

people is mediated through “Simon, and they that were with him”: “And Simon, and they¹ that were with him, followed after him; and they found him, and say unto him, All are seeking thee.” But Jesus, having made known in Capernaum what His mission is, must go to the other cities also, and therefore He replies (Luke iv. 43, 44), “I must² *preach the good tidings* [εὐαγγελίσασθαι] of the kingdom of God to the other cities also; for therefore *was I sent*” (*ἀπεστάλην*). In comparing this expression with Mark’s (i. 38), “Let us go elsewhere into the next towns, that I may *preach* [κηρύξω] there also; for to this end *came I forth*” (*ἔξῆλθον*),—it must be remembered that both in this and the next verse Mark uses the same word *κηρύσσω* (to proclaim as a herald) of preaching—*i.e.*, of speaking in the synagogues. Luke has this word too, verse 44: “And *he was preaching* [κηρύσσων] in the synagogues of Galilee;” but his conception of the whole statement of Jesus is different. His words, “I must *preach the good tidings* [εὐαγγελίσασθαι] of the kingdom of God to the other cities also; for there-

¹ Are Simon’s companions “Andrew with James and John” (Mark i. 29), or did some of the crowd accompany him? The phrase is vague without Luke’s account of the multitudes following Jesus; and yet, on the other hand, Luke so far knows nothing of the call of the four.

² No other Evangelist uses “I must” (*με δεῖ*) so frequently of Jesus as Luke. From His earliest recorded utterance (ii. 49) onwards, Jesus, according to Luke, is governed by an inner necessity, personal in its nature. See besides, ix. 22, xiii. 33, xvii. 25, xix. 5, xxii. 37, xxiv. 7, 26, 44, 46,—all peculiar to Luke.

fore was I sent" (*ἀπεστάλην*); "And he was *preaching* [*κηρύσσων*] in the synagogues of Galilee,"—are a simple recapitulation, in shorter compass, of the passages from Isaiah read by Jesus in the synagogue at Nazareth (iv. 18, 19): "Because he anointed me *to preach good tidings* [*εὐαγγελίσασθαι*] to the poor, he *hath sent* [*ἀπεσταλκέν*] me *to proclaim* [*κηρῦξαι*] release to the captives, and the recovery of sight to the blind, *to set at liberty* [*ἀποστεῖλαι ἐν ἀφέσει*] them that are bruised, *to proclaim* [*κηρῦξαι*] the acceptable year of the Lord."¹ The "kingdom of God" (now used for the first time by Luke) is none other than the mission of Jesus to the poor, release to the captives, recovering of sight to the blind, and deliverance to the bruised; and these "good tidings," together with the proclamation of the truth in teaching, which have been already manifested in Capernaum by Jesus, must now be extended by Him "to the other cities also." Works of exorcism and healing are embraced by Luke in the phrase, "I must *preach the good tidings* of the kingdom of God;" whereas Mark, in giving the reply of Jesus, is thinking only of *teaching* generally, and therefore he adds a separate clause at the end of verse 39, "and casting out demons." In the light of Luke's comprehensive re-

¹ It is remarkable that Luke, in giving the reply of Jesus to the multitudes, reproduces every verb, with the obvious exception of "anointed" (*ἐχριστέν*), to be found in the verses read from Isaiah (iv. 18, 19), as the programme of the ministry.

statement of the work of Jesus, in destroying the kingdom of Satan, and manifesting Himself as the Son of the Most High by establishing the kingdom of God, Mark's addition would seem superfluous.

THE CALL OF THE FIRST DISCIPLES.

(MATT. iv. 18-22 ; LUKE v. 1-11 ; MARK i. 16-20.)

The relation of the Disciples to the Works of Jesus.

Before passing to the next notice of exorcism in Luke's Gospel, let us examine the circumstances attending the call of the disciples as narrated in the first three Evangelists. It is worth observing that Luke alone of all the Evangelists bases the call of the first disciples (Luke v. 1-11), Simon and his partners, James and John, on a miracle peculiar to his account —the miraculous draught of fishes—and on an act of personal homage. It is so striking in its character, as exhibiting that power of Jesus over the natural world which Simon had already witnessed, at least in the cure of his mother-in-law's fever, if in no other instance; and is so symbolical in its bearing on the work of the disciples in the spiritual field, that we cannot avoid the inference that Luke here purposely founds the extension of the kingdom of God on the power of Jesus over the kingdom of this world. In Matthew and Mark, no previous know-

ledge between the disciples and Jesus is presupposed before they are called; in Luke, on the contrary, Simon is already cognisant of the power of Jesus, and his amazement, as well as that of the bystanders, at sight of the multitude of fishes is now so overwhelming, as to convince him of the divine majesty of the word (*τῷ ρῆματι*) of Jesus, which could accomplish such a marvel (v. 4, 5). He therefore falls down before the knees of Jesus, as befitted the first convert of His power, and the respectful "Master" (*ἐπιστάτα*) of Simon's first words is changed into the more reverential form of address, "Lord" (v. 8): "Depart from me, for I am a sinful man, O Lord". (*κύριε*); and straightway he and the other two, James and John,¹ ally themselves with Jesus in the new enterprise of fishing from the deep of humanity, so many representatives of which were there present. Simon and his companions are the first recorded converts of Jesus, as well as the first called to be his associates.

With reference to the disciples in general, it must be noted that the first Evangelist speaks (v. 1; viii. 21, 23) of Jesus having "disciples" before he records the call of Matthew—*i.e.*, when only four (Simon, Andrew, James, and John) have been named as "called." Luke and Mark, on the other hand, make no mention of disciples till after that event, which

¹ There is no mention of Andrew in Luke till vi. 14.

they record respectively at v. 27, 28, and ii. 14. Matthew also describes (viii. 23 to end) two important instances of the power of Jesus, in stilling a storm and curing demoniacs in the country of the Gadarenes, not to mention the cure of the ruler's daughter, of the woman with the issue of blood, of the two blind men, and of the dumb demoniac (ix. 18-34), before he even indicates that Jesus had a select band of disciples, other than Simon, Andrew, James, John, and Matthew. It is apparent that the writer of the First Gospel does not regard the works of Jesus in the same causal relation to discipleship as Luke does. From the beginning of chap. v. to the end of chap. ix. Matthew speaks freely, in the narrative portions, of "the disciples" of Jesus. The remarkable thing is that he knows nothing of an actual choosing of twelve from the number, and all that we gather from him is that only twelve men, out of all the multitudes which he says (iv. 25; viii. 1, 18; ix. 36) followed Jesus, clung to Him as disciples to a master (x. 1): "And he called unto him his *twelve disciples*, and gave them authority," &c.; then comes the statement (x. 2): "Now the names of the *twelve apostles* are these: the first Simon," &c., and subsequently (verse 5), their sending forth, with the charge of Jesus (x. 5-xi. 1). That is to say, the phrase "his disciples," which Matthew has vaguely mentioned several times, shrinks without warning into "his twelve disciples," and im-

mediately after crystallises into “the twelve apostles.” How stands the case in Mark? He agrees with Matthew in giving the call of Simon, Andrew, James, and John, and of these four only, before the display of any wonderful power by Jesus; then comes the healing of the demoniac at Capernaum, of Simon’s wife’s mother, and of many at sunset, in the same order as in Luke, and so far neither has used the word “disciple” in his narrative. But Luke, as we have already seen, emphasises the personal inclination of the multitudes towards Jesus in consequence of these events (iv. 42): “And the multitudes *sought after him, and came unto him,* and would have stayed with him that he should not go from them;” and immediately afterwards (v. 1) he records that “the multitude *pressed [ἐπικεῖσθαι]* upon him, and heard the word of God,” whereupon, in sight of all the people, the miraculous draught of fishes takes place, after which, it is said, “amazement held [*θάμβος περιέσχεν*] Simon Peter and all that were with him,” as well as James and John (iv. 10). The multitudes were taught out of the boat (iv. 3), and must therefore have beheld from the shore the miraculous spectacle. From this point; on to the call of Levi, the multitude gains in importance for Luke, but not so much for Mark, both in the succeeding cure of the leper (Luke v. 12-16; Mark i. 40-45) and in that of the palsied man (Luke v. 17-26; Mark ii. 12). In

the latter case, Luke is also more pointed in his statement that “Pharisees and doctors of the law were sitting by, which were come out of every village of Galilee and Judæa and Jerusalem; and the power of the Lord was with him to heal.” Further, in describing the effect of this cure and the result of the disputation between Jesus and the Pharisees and scribes (in Matthew and Mark, “scribes” only), Luke repeats—but in a higher key—the note of amazement on the part of the people, which he had already sounded towards the close of his narrative of the miraculous draught of fishes (v. 26): “And *amazement* [*ἔκστασις*, lit. *rapture*] took hold on all” (*ἔλαβεν ἄπαντας*). Moreover, *they are filled with fear* (*ἐπλήσθησαν φόβον*—v. 26), as Simon Peter was when he fell at the knees of Jesus, and was reassured by hearing the words (v. 10), “Fear not” (*μὴ φοβοῦ*); and all alike, Pharisees, scribes, and multitudes, said, “We have seen *strange things* [*παράδοξα*] to-day” (v. 26). Beside this forcible expression, which covers both the cure and the exercise of pardon, the words of Mark—who is commonly credited with graphic touches—sound feeble (ii. 12): “We never saw it on this fashion,” or, as Meyer renders them, “So we have never seen.” Matthew, in summing up the same narrative, says (ix. 8): “But when the multitudes saw it, they were afraid, and glorified God, which had given such authority

[*ἐξουσίαν*] unto men,"—restricting the fear of the people to the cure, and the authority to the act of forgiveness.

The result of this comparison is that, (1) the first disciples called, according to Luke, were influenced by the spectacle of a miraculous deed, and, in the case of Simon, after personal homage rendered to Jesus in acknowledgment of His power, seen on at least two occasions; (2) Luke, in a more marked degree than the other two Synoptists, prepares the reader for a large body of disciples, in more or less close attachment to Jesus, from whose ranks the twelve may be afterwards chosen; (3) these multitudes were being gradually impressed, as Simon was, and in the same direction; and (4), with the exception of the discourse in the synagogue at Nazareth, Luke has not yet recorded any other example of the *teaching* of Jesus, although he speaks in a general way (iv. 31, 44; v. 1, 17) of His activity in that respect, so that the *power* (*δύναμις*) of Jesus is the main factor in influencing people and disciples alike. On the contrary, Matthew has already dealt more with the preaching than with the works of Jesus; and he, as well as Mark, records the call of Simon, Andrew, James, and John before any wonderful work has been performed—a call which was responded to simply in obedience to the summons of Jesus. But Luke lays greatest stress on acts of exorcism and healing, and on a

miracle peculiar to his own account, for the purpose of attaching disciples to the side of Jesus. Consequently, in reading Luke's Gospel as compared with the others, we are less surprised to find, after the story of Levi's call (v. 27; Matt. ix. 9; Mark ii. 14), that he alludes in an incidental way to the disciples of Jesus, whom he now, as well as Mark, speaks of for the first time (v. 30; Mark ii. 15); whereas in Matthew, "disciples," distinct from the multitude, have been presupposed from the very beginning (Matt. v. 1), and the disciples are only twelve after all (x. 1). But when Luke (vi. 13) proceeds to record the names and the new designations of the Twelve, he presumes that *all who have followed Jesus* are His disciples, and he makes it perfectly clear that it is from that body Jesus selects a special band of twelve, to be henceforth named *Apostles*: "And when it was day he called *his disciples*: and he chose from them [έκλεξάμενος ἀπ' αὐτῶν] twelve, whom also he named *apostles* [ἀποστόλους]; Simon," &c. And further, as if to leave no shade of doubt on the mind of the reader as to the effect of the work of Jesus in gathering disciples, Luke adds, after giving the names of the twelve apostles, vi. 17, "And he came down *with them* [the apostles], and stood on a level place, and *a great multitude of his disciples* [οὖχλος πολὺς μαθητῶν αὐτοῦ], and *a great number of the people* [πλῆθος πολὺ τοῦ λαοῦ] from all Judaea and Jerusalem, came"—and hence he places such a multi-

tude *on a level place*, not on a mountain, as in Matthew (see Meyer). There are thus three distinct classes of persons present : (1) The chosen apostles ; (2) a great multitude of His disciples ; and (3) a general crowd. In Matthew and Mark all this is different. Before the naming of the Twelve, both refer vaguely to "disciples," which phrase in Matthew, as already said, becomes without warning, "his twelve disciples" (x. 1), and "the twelve apostles" (x. 2) ; and though Mark is aware of "a great multitude" (iii. 7), yet he carefully distinguishes them from "his disciples" (iii. 9);¹ while at the naming of the Twelve his expressions are less definite than Luke's (Mark iii. 13, 14: "And he goeth up into the mountain, and he calleth unto him *whom he himself would* : and they went unto him. And he appointed *twelve*, that they might be with him, and that he might send them forth," &c.) Altogether, we are led to believe that Luke, by his careful arrangement of his narrative up to this point, endeavours to make it plain that Jesus, in virtue of His wondrous works, of which exorcism holds the chief place, has attracted a great body of disciples, from whom He deliberately selects twelve to be apostles, and who still remain distinct from the Twelve, and from the ordinary crowds of people who may from time to time gather

¹ The phrase in Mark ii. 15, "For there were many, and they followed him," is interpreted by Meyer as referring to the "publicans and sinners" already mentioned, not to "his disciples."

round Him. Having thus proved the attractive power of Jesus in the attachment of so many of the people, and related his special call of a publican (v. 27), Luke now proceeds to give his first example of a sermon by Jesus (vi. 20 to end). Hitherto Luke has kept the formal teaching of Jesus in the background, but Matthew has placed what must be regarded as virtually the same discourse in the forefront of his Gospel (v. 1 *sqq.*) Mark, however, does not evince a similar sense of contrast between teaching and working, for, with the exception of a few stray verses in his 9th chapter, the Sermon on the Mount (or on the Plain) is altogether absent from his Gospel.

We now come to the call of the Twelve as narrated by the three Synoptists, and shall consider it in relation to the question of exorcism. In Matthew (x. 1-xi. 1) the call of the Twelve, their commission and sending forth as apostles, are given as one episode; in Luke the choosing of twelve, then and there named apostles (v. 13), is represented by itself; while in Mark (iii. 14, 15) the appointment of the Twelve, with only a *prospective commission* as apostles, is all that is yet recorded. In Matthew the commission is precise (x. 1): Jesus “*gave them authority [ἐξουσίαν]* over unclean spirits, to cast them out, and to heal all manner of diseases;” x. 7 8: “And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely

ye have received, freely give," with many other charges (x. 5-xi. 1). In Luke there is no commission at all at this point, and nothing is said here (later, however, at ix. 1, 2) of a sending forth ; and in Mark, while there is no actual assertion of a commission or a sending forth, there is a subtle suggestion of such to be bestowed in the future (iii. 14, 15) : "And he appointed [*ἐποίησεν*—lit. made] twelve, that [*ἵνα*] they might be with him, and that [*ἵνα*] he might send them forth [*ἀποστέλλῃ*] to preach, and to have authority [*ἐξουσίαν*] to cast out demons."¹ It seems as if Luke had disintegrated Matthew's account into two; and then Mark, while following Luke in this practice, had allowed the shadow of Matthew's commission and sending forth to fall on his page, and colour his words. However that may be, we conclude that though Matthew records an investment of the Twelve with authority over unclean spirits and to cast out demons, yet the subject has apparently so little interest for him, that we search in vain in all his pages for the return of the Twelve from their mission, or any record of their success or failure. Even if we grant (which we cannot prove from Matthew's account) that Jesus had other disciples than the Twelve, there is not a trace in the

¹ Mark reserves the completed development of this purpose till vi. 7, when Luke (ix. 1) relates the actual commission and sending forth of the Twelve. Cf. for a similar development, i. 17 : "And I will make [*ποιήσω*] you to become [*γενέσθαι*] fishers of men," with Matt. iv. 19 and Mark iii. 14.

First Gospel that any follower of Jesus, commissioned or not, ever cast out a single demon. With Luke and Mark we are on different ground in this respect; but at this stage in the narrative, so far as either is concerned, the evidence is equal; for neither contemplates an actual commission or sending forth till much later in the ministry. There is this conspicuous fact, however, in Luke's account of the choice of twelve disciples as apostles, that, *in the presence* of these apostles and of "a great multitude of his disciples, and a great number of people from all Judæa and Jerusalem, and the sea-coast of Tyre and Sidon, which came to hear" Jesus, "and to be cured of their diseases," "*they that were troubled with unclean spirits were healed.*" Further, that "all the multitude sought to touch him;" and Luke adds the reason in his own peculiar phraseology, "*for power [δύναμις] came forth from him, and healed them all.*" Thus, even while proceeding to give his first account of a formal discourse by Jesus, addressed mainly to His disciples, Luke is careful to mention a demonstration of the *power* of Jesus before a great concourse of the people, as the magnet by which disciples were attracted to Him.

HEALING OF THOSE TROUBLED WITH UNCLEAN SPIRITS.

(LUKE vi. 18, 19; MARK iii. 11, 12; cf. MATT. xii. 15, 16.)

The next mention of exorcism in Luke's Gospel is at vi. 18, 19 : "And they that were troubled with unclean spirits were healed. And all the multitudes sought to touch him ; for power came forth from him, and healed them all." In the parallel passage in Mark (iii. 11, 12), it is not clear that cures were actually accomplished : "And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. And he charged them much that they should not make him known." In Matthew, in this context, there is no mention of demoniacs at all (xii. 15, 16) : "And many followed him, and he healed them all ; and charged them that they should not make him known." The significance to be attached here to Luke's exact statement as to the healing of the possessed is, that the area of country from which they were drawn is much greater than any he has yet sketched. Certainly he does not include either Idumæa or the district beyond Jordan, as Mark does (iii. 8); but the main thing is the actual statement by Luke that Jesus healed those that came to Him. Afterwards (x. 1-24), Luke in-

cludes the whole dominion of heathendom in the operations of the Seventy.¹

JOHN'S MESSAGE TO JESUS.

(MATT. xi. 2-6; LUKE vii. 18-23; *unknown to MARK.*)

John's message to Jesus now falls to be considered. It is important, as affording another proof of Luke's purpose, in devoting more attention than any other Evangelist to the subject of demonology. The incident is not found in Mark. In Matthew it is narrated immediately after the charge of Jesus to the twelve apostles, at xi. 2-6, in the following words: "Now when John heard in the prison the works of the Christ, he sent by his disciples, and said unto him, Art thou he that cometh, or look we for another? And Jesus answered and said unto them, Go your way and tell John the things which ye *do hear and see*: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and *the poor have good tidings preached to them* [*πτωχοὶ εὐαγγελίζονται*]; and blessed is he, whosoever shall find none occasion of stumbling in me." Let us now turn to Luke's account, vii. 18-23: "And the disciples of John told him of all these things. And John, calling unto him

¹ Whether we read "seventy" or "seventy-two," the number is very generally understood to refer to the nations of the Gentile, or heathen, world.

two of his disciples, sent them to the Lord, saying, Art thou he that cometh, or look we for another? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? *In that hour [ἐν ἐκείνῃ τῇ ᾥρᾳ]* he cured many of diseases and plagues¹ [*μαστίγων*], and evil spirits [*πνευμάτων πονηρῶν*], and on many that were blind he bestowed sight. And he answered and said unto them, Go your way and tell John what things *ye have seen and heard* [*εἴδετε καὶ ἤκουσατε*]; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, *the poor have good tidings preached to them* [*πτωχοὶ εὐαγγελίζονται*]. And blessed is he, whosoever shall find none occasion of stumbling in me." A comparison of these two accounts, both as regards *position* and *matter*, will afford curious results.

(1.) In Luke it is the first mention made, since the baptism, of any communication or intercourse between John and Jesus. But, according to Matthew (ix. 14-17), the disciples of John had already addressed Jesus on the question of fasting,—an occasion which drew from Jesus a discourse on the contrast between the old and the new order of things. This discourse with certain differences is also in Luke (v. 33-39), but there

¹ Plague-demons were believed in by the Babylonians. See Sayce's Hibb. Lect., pp. 309-311, 443, 451.

is no trace at that point of any personal or indirect communication between John or his disciples and Jesus. On the contrary, in Luke, it is the Pharisees and the scribes, not the disciples of John, who raise the question, and make a categorical statement as to the fasting of John's disciples and that of the Pharisees.¹ This being the first communication recorded by Luke, we are therefore entitled to conclude that it indicates an important stage in his narrative, especially when it deals, not with a subject of subordinate interest like that of fasting, but with the supreme question of the Messiahship of Jesus. The fact that Matthew has already mentioned another interview between Jesus and the disciples of John diminishes the importance to be attached to this one.

(2.) Luke implies that John's disciples were in some degree cognisant of the details of the ministry of Jesus up to, or at, this point (vii. 18): "And the disciples of John told him *of all these things*." A very close connection between this passage and the preceding context is thus established. "All these things" can only refer to the "works and words" of Jesus, as verses 21, 22 show; whereas, in Matthew (xi. 2) the connection is of the loosest kind, and "the works" only are alluded to, although the preceding context is taken up with the

¹ Mark (ii. 18) has here another instructive combination of the bare fact of fasting by John's disciples (and the Pharisees) with that of a personal interview with Jesus, and yet the direct question is in the third person.

charge to the Twelve. It is especially important to note the connection in Luke, because, in his last narrative—the raising of the widow's son at Nain, which is peculiar to his account—he not only furnishes an instance of raising of the dead, mentioned afterwards (vii. 22, “the dead are raised up”), but represents the spectators of that miracle as repeating, in almost the same words, the beginning of Zacharias's prophecy after the birth of John (vii. 16): “God hath visited [ἐπεσκέψατο] his people” (cf. Luke i. 68, “Blessed be the Lord, the God of Israel; for he hath visited [ἐπεσκέψατο] and wrought redemption for his people”). If we suppose that John's disciples actually heard the people utter these words, or the other saying, “A great prophet is arisen among us”; or even if they heard only “this report [λόγος] concerning him,” we can well imagine what intense interest would be awakened in the breast of the prisoner John, on hearing the echo of his father's words concerning a great prophet carried to him from the outer world. Hence his message and the mode of reply.

(3.) The whole scene is much more vivid in Luke than in Matthew. In order to dispel all doubt as to the amount of knowledge regarding Jesus possessed by John's disciples, Luke represents Jesus as enacting, in the very presence of the two messengers, a number of cures, and among them is that of plagues (scourges) and evil spirits: “*In that hour* he cured many of

diseases and plagues and *evil spirits*; and on many that were blind he bestowed sight." This striking detail is absent from Matthew's account. To John, too, in the person of his disciples, as well as to the rest of the nation, must a demonstration be given of the applicability of the words of Isaiah to Jesus, as read by Himself in the synagogue at Nazareth: "Because he hath anointed me to preach good tidings to the poor [*εὐαγγελίσασθαι πτωχοῖς*]; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Hence, after the display, the fitness of the words of the reply of Jesus in Luke (vii. 22), "Go your way and tell John what things *ye have seen and heard*" (*εἴδετε καὶ ἤκουσατε*), as compared with those of Matt. xi. 4, "Go your way and tell John the things which *ye do hear and see*" (*ἀκούετε καὶ βλέπετε*). He is the Anointed One, who can do these things and speak such words. The actual message sent by Jesus is identical in both Evangelists; and if it be objected that in it no mention is made of exorcism, we at once discover the reason why Luke, in contradistinction to Matthew, inserts the clause which says that, in the very presence of the messengers Jesus cured many of "evil spirits."¹ The

¹ After the sermon to the poor which Luke records at vi. 20-49, and which John's disciples probably heard, the phrase "the poor have good tidings preached unto them" acquires additional force in the hands of Luke, in the answer returned to John.

evidence of this power could not be omitted from the report of the Messianic works, any more than the power of raising the dead,—a case of which Luke specially records in the raising of the widow's son at Nain, immediately before the interview of Jesus and the disciples of John.

THE DECLARATION OF JESUS CONCERNING JOHN.

(MATT. xi. 7-19 ; LUKE vii. 24-35 ; *unknown to MARK.*)

In the discourse which Jesus pronounced upon John, we have another interesting example of the use which Luke makes of the subject of demonology. The passage runs thus—vii. 33 : “For John the Baptist is come, eating no bread, nor drinking wine ; and ye say, He hath a demon” (*δαιμόνιον*). In Matthew the statement is substantially the same—xi. 18 : “For John came neither eating nor drinking, and they say, He hath a demon.” The whole discourse is absent from Mark. The verdict regarding John which Jesus quotes, though holding a place in the same discourse in both Matthew and Luke, and couched in the same words, acquires a new significance in Luke from its position. For him, it marks another step in the development of the antagonism which is gradually forming between Jesus and the leaders of the people on the question of casting out of demons, and which culminates at xi. 15, when the power of Jesus is

directly ascribed to Beelzebub. From that moment it may be said that the rupture is complete, and the death of Jesus determined upon. The line of cleavage begins when Jesus recognises that what was best in John and in Himself was ascribed to the power of an evil spirit. Let us see how Luke carefully prepares for the development of this opposition and separation. Side by side with the growing attachment of the multitudes to Jesus, Luke represents the growing hostility of the leaders of the people. The enmity of the Pharisees and the doctors of the law is shown at first in an indirect way, but subsequently in more open assaults. After the palsied man's sins are declared forgiven, they reason and question, and accuse Jesus at first *obliquely* of blasphemy (v. 21). Their second appearance is also an indirect attack on Jesus, through His disciples, about *their* eating and drinking with publicans and sinners (v. 30). This attack, then, becomes personal on the question of fasting, but still appears to concede to Jesus the function of a Master (v. 33). In the hearing of Jesus, certain of the Pharisees next assail *the disciples* with breaking the Sabbath law (vi. 2), in plucking ears of corn; but He champions the cause of His followers by turning the tables against His opponents. Their enmity next assumes more method and design, yet still of a covert nature—vi. 7, 8: “And the scribes and Pharisees watched him, whether he would heal

on the Sabbath, that they might find how to accuse him: but he knew their thoughts." The cure of the withered hand and the teaching of Jesus so exasperate them into open hostility that we read—vi. 11: "*They were filled with madness*,¹ and communed with one another what they might do to Jesus." So far, therefore, as we can gather from the report of Luke, not one word of condemnation of His opponents has yet fallen from the lips of Jesus, but only calm references to the nature of His work and teaching. Yet it becomes clear to Him that, in face of this growing hostility, He must form His party, and organise His adherents. Hence Luke places at this critical point in his narrative the choice of the twelve apostles by Jesus from the number of His disciples; and almost the first words of His subsequent discourse forewarn them of the coming separation and cleavage in the ranks of men—vi. 22: "*Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil*,² for the Son of man's sake." To be called evil when they were good, would be the gravest sin of their opponents, but their own greatest glory; and on the other hand, universal praise bestowed upon them by men, would be their deepest shame—vi. 26: "Woe unto

¹ Peculiar to Luke.

² The words in italics are all peculiar to Luke. Cf. Matt. v. 11. By having their "name cast out as evil" the disciples would know themselves as His.

you when all men shall speak well of you! for in the same manner did their fathers to the false prophets.”¹ Now it is precisely this sin of calling good evil and evil good, which Jesus deals with in the last part of His discourse on John the Baptist, when He quotes the saying, “He hath a demon,” and introduces Himself (vii. 34) under the accusation of coming “eating and drinking,” and of being as yet only “a gluttonous man and a wine-bibber, a friend of publicans and sinners.”² Hence the importance of this passage where Luke has placed it, as indicating a step towards the enunciation, later in the narrative, of the same blasphemous charge, but couched in more severe terms, against Jesus Himself—xi. 15: “By Beelzebub, the prince of demons, casteth he out demons.” The heinousness of both charges emerges more clearly when we remember (1), that Luke has already described John as “filled with the Holy Spirit from his mother’s womb”; as going before the face of Jesus “in the spirit and power of Elijah”; and as “the prophet of the Most High”: and (2), that, of Jesus he has said, He “shall be called the Son of the Most High,” the “Son of God,” “full of the Holy Spirit,” and endowed with “the power of the Spirit.”

¹ Also peculiar to Luke.

² There is little doubt that Luke tacitly ascribes both accusations to “the Pharisees and lawyers [of verse 30] who rejected the counsel of God, and were not baptised of John.” He alone mentions this fact, and chooses this place for its insertion.

To associate the possession of the Holy Spirit either with John in saying that he had a demon, or with Jesus in affirming that He cast out demons by Beelzebub, was the acme of iniquity. As such it is treated by Luke.

Now what is the context in Matthew, which leads up to the same phrase, xi. 18, "He hath a demon"? So far from sketching a gradual development of hostility on the part of the Pharisees to Jesus, Matthew, in his order of events, represents Jesus as *attacking* the scribes and Pharisees in His very first discourse—v. 20: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." And at a time when, so far as we know from Matthew, Jesus had only *four disciples*, though great multitudes followed Him (cf. iv. 18-22, 25; v. 1), He is represented as warning of reproach and persecution and evil-speaking against the disciples, while as yet there is not a cloud of approaching trouble or separation forming on the horizon—v. 10, 11: "Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake." Moreover, the ancient teachers (v. 21-48) are controverted by Jesus; the hypocrites in the synagogues and in the streets, and even the

Gentiles, are held up as a solemn warning of ostentatious almsgiving, prayer, and fasting, not to be imitated (vi. 2-18); and false religious teachers—"false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves" (vii. 15)¹—are specially to be shunned. It is from the side of Jesus, therefore, that the conflict, according to Matthew, begins, and apparently without provocation, unless we except, for this purpose, the legacy of John's denunciation of the scribes and Pharisees—iii. 7: "But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers,"² &c. Yet, at the next mention of a member of the opposite party, we read, viii. 19, "a scribe"³ came and wished to follow Jesus. Then in ix. 3, Matthew agrees with Luke in representing "certain of the scribes" ("and Pharisees," Luke adds) as saying within themselves, "This man blasphemeth"—an attack of the same covert description as both again record, with minor differences, regarding the banquet in the house of Levi (Matt. ix. 10, 11; Luke v. 29, 30), in respect to Jesus eating with publicans and sinners. But on the question of fasting, which is

¹ All these passages are either absent from Luke's Gospel or very different in form.

² In Luke (iii. 7) this denunciation is addressed to the multitudes generally.

³ In Luke (ix. 57) this reads, "a certain man." In Luke there is no instance of a scribe or Pharisee ever seeking to ally himself with Jesus.

next treated by both Matthew (ix. 14 *sqq.*) and Luke (v. 33 *sqq.*), it is the disciples of John whom Matthew represents as the questioners on the occasion; whereas Luke, true to his purpose of showing a gradually developing opposition, puts the troublesome inquiry into the mouths of "the Pharisees and their scribes," who had murmured at the eating at all. When, however, the Pharisees are next alluded to by Matthew they are in antagonism to Jesus, after the healing of the *dumb demoniac*—ix. 34: "But the Pharisees said, By the prince of demons casteth he out demons." This accusation is repeated by Matthew at xii. 24, after the healing of the *blind and dumb demoniac*, together with the discourse of Jesus in refutation of the charge. Both the charge and the discourse are preserved as one incident by Luke at a later stage (xi. 15-26). But even after the first mention of this blasphemous charge, Matthew is as yet unaware of any active hostility of the Pharisees to Jesus, in consequence of His power to cast out demons, or of any increase of precaution on the part of Jesus against His opponents. In the charge to the twelve apostles, which immediately follows (x. 5 *sqq.*), Jesus, according to Matthew, does not warn them specially against the Pharisees, as He had warned His disciples in the Sermon on the Mount. No doubt He says that the apostles are sent forth as "sheep in the midst of wolves" (x. 16)—a phrase known to Luke (x. 3) in sending the Seventy forth—

but then it is of men generally, not of any special class, that the apostles are to beware (x. 17): "But beware of men," &c. Further, whether the succeeding statement in Matthew (x. 25), "If they have called the master of the house Beelzebub, how much more shall they call them of his household?"¹ be referred back to the false accusation, "By the prince of the demons casteth he out demons," as its base, we see that the contrast between John Baptist (xi. 18, 19), to whom the men of the time ascribed a demon, and Jesus as being merely "a gluttonous man, a wine-bibber, and a friend of publicans and sinners," appears too weak for its position in his narrative. If the Pharisees had already accused Jesus of casting out demons by the prince of the demons, and called Him Beelzebub, it was but a slight reproach thereafter to be called "a gluttonous man, a wine-bibber, and a friend of publicans and sinners." The truth seems to be, that Matthew had not such a clear purpose in view as Luke in making the hostility of the Pharisees to Jesus culminate in the accusation that He cast out demons by Beelzebub, the prince of the demons.

¹ Feebly reproduced by Mark at iii. 22 ("He hath Beelzebub"). Also Matt. xi. 18; similarly reproduced at Mark iii. 30.

THE MINISTERING WOMEN.

(LUKE viii. 1, 2.)

As a further proof of Luke's interest in this subject, we find him narrating at viii. 1, 2, after giving the account of the anointing of Jesus by a woman that was a sinner, in the house of Simon the Pharisee (vii. 36-49), that Jesus is attended by a band of women who had been healed of evil spirits and infirmities, as well as by His chosen Twelve. They go about with Him through cities and villages, as He preaches and brings the good tidings of the kingdom of God, and minister to Him and the Twelve of their substance. The passage is peculiar to Luke: "And it came to pass soon afterwards that he went about through cities and villages, *preaching and bringing the good tidings* [κηρύσσων καὶ εὐαγγελιζόμενος] of the kingdom of God, and with him the twelve, and certain women which had been healed of *evil spirits* [πνευμάτων πονηρῶν] and infirmities, Mary that was called Magdalene, from whom *seven demons* [δαιμόνια ἑπτὰ] had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and *many others*, which ministered unto them of their substance." If we may not conclude that these women formed an authoritative body like the Twelve, we may legitimately infer from this remarkable passage, that Jesus is now ranging on His side, before the final discussion on exorcism and

the sundering of ranks take place, an unofficial company of adherents in His train, some, if not all, of whom were living proofs of His exorcising power, and who, moreover, rendered Him and His chosen band a loving service. Some commentators have attempted to show that this band of women is the same that watched the crucifixion of Jesus, as recorded in Matt. xxvii. 55, 56; Mark xv. 40, 41; and Luke xxiii. 49 (cf. John xix. 25). These passages are—
(1) Matt.: “And many women were there, beholding from afar, which had followed Jesus from Galilee, ministering unto him: among them was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.” (2) Mark: “And there were also women beholding from afar: among whom were both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; who, when he was in Galilee, followed him and ministered unto him; and many other women which came up with him unto Jerusalem.” (3) Luke: “And all his acquaintances, and the women that followed with him from Galilee, stood afar off, seeing these things.” The question of the ministration of the women will be discussed in the next division. Here it is enough to point out that only one of all the names mentioned by Luke in the passage under review (viii. 1, 2) is the same in Matthew’s and Mark’s lists of the women who witnessed the cruci-

fixion, and that one is Mary of Magdala ; that one of the other two, Joanna, if not also Susanna, can be identified with Herod's court,—a fact not without significance, as we shall see later; that no relative or connection of Jesus is mentioned in Luke's list—also a significant fact (cf. viii. 19, 20); and lastly, that these women named by Luke, if not also the “many others,” had been cured of evil spirits and infirmities. This is the main point, and of itself is enough to differentiate Luke's account, occurring where it does, as of special importance above all other accounts. Then as to Mary Magdalene, it has been assumed by many commentators that she is the sinner mentioned in Luke's last narrative, and therefore that her “seven demons”¹ are her “many sins” (vii. 47). The assumption is utterly incapable of proof, and therefore cannot enter into the argument; and the inference assumes that Luke did not know, or confused, the difference between “sin” and “demoniac possession.” There is absolutely no evidence that Mary of Magdala was a “sinner” at all, in the sense of the Gospels, or of the Talmudists, who tell many “wild stories” of her profligacy. To cite Luke xi. 26, where “seven wicked spirits”¹ are mentioned, as certain proof of the “many sins” of this Mary, is also to confound things entirely different; and we therefore believe that Luke, by using the

¹ “Seven demons” are constantly alluded to in the “Babylonian Magical Texts.”

number seven, simply intended to convey an idea, not of her "sinfulness," but of a demoniac possession of more than ordinary malignity. This interpretation strictly accords with his reference to the seven spirits of xi. 26. The great power of Jesus in casting out demons is magnified by the mere mention of such a cure as that of Mary Magdalene. Luke alone records this fact,¹ and at a peculiar juncture.

THE GERAENE DEMONIAC (OR DEMONIACS).

(MATT. viii. 28 *to end*; LUKE viii. 26-39; MARK v. 1-20.)

We now come to the much discussed cure of a demoniac or demoniacs in the country of the Gerasenes or Gadarenes. It is the next mention of exorcism in the Third Evangelist,—the parable of the sower, its interpretation, and the incident regarding the mother and brethren of Jesus, intervening. The context is different in Matthew and Mark. In Matthew the incident is placed early in the Gospel, after the Stilling of the Storm, but before the call of Matthew, or the call and sending forth of the twelve apostles, and far in advance of the parable of

¹ The well-known passage in Mark (xvi. 9-20), where the same statement is made regarding Mary Magdalene, is not found in the two oldest Greek MSS. and some other ancient authorities. Even if the passage were generally received as genuine, the statement would not invalidate the argument here.

the Sower. It is his first detailed account of such a cure. In Mark, as in Luke, however, it occupies a more advanced position in their order of events, coming not only after the calling and choosing of the Twelve, but also after the parable of the Sower with its exposition, and the Stilling of the Storm. It appears, then, that Luke and Mark agree in regarding the incident at Gadara as affording proof of an exhibition, on a still grander scale than hitherto, of the power of Jesus in exorcism; but on closer scrutiny we see that Mark has interrupted the progress of the representation in an ascending scale, by introducing at an earlier period (iii. 22) in his narrative, the accusation of the scribes that Jesus cast out demons by the prince of the demons. No doubt the refutation of the calumny follows, in Mark, at that point; but we feel that the effect of his subsequent story of the Gerasene demoniac is much impaired. For what did it matter to His adversaries how many demons Jesus cast out, seeing that even in casting them out He was merely Beelzebub's instrument?¹ For it must be remembered that, according to all the Synoptists, it is not the *power* of Jesus to cast out demons that is questioned, but the *source* of His power; and

¹ This cure at Gerasa, and that of the demoniac boy after the transfiguration, are the only cases of exorcism related by Mark after the accusation.

Luke is careful to avoid recording any imputation cast either on the power of Jesus or its source, until he has chronicled the Master's very last act of exorcism in the cure of the dumb demoniac (xi. 14). Only then does he mention the false accusation, that Jesus cast out demons by the prince of the demons.

This is the turning-point in Luke's narrative on the subject of exorcism. The enemies of Jesus admitted the power, but denied its divine source; and in the face of this blasphemy of calling good evil, no more "signs" of this kind would be vouchsafed to such "an evil generation" (cf. xi. 29-32). After the source of the power of Jesus has been wilfully attributed by His enemies to a diabolical alliance, Luke records no more instances of the casting out of demons. Hence we conclude that the narrative of the healing of the Gerasene demoniac, occurring where it does in Luke's order, denotes an advanced stage of progress in the history of exorcism, unknown to either Matthew or Mark. Not one whisper against the divinity of the power of Jesus in casting out demons has yet been heard in Luke's Gospel: His course of triumphs has rolled uninterruptedly forward; and now, after so many exhibitions of His power in Galilee, He is represented by Luke as making His first incursion into the "special province of Satan," the realm of heathendom, by crossing the lake to the country of the Gera-

senes, and quelling there the multitudinous hosts of evil.¹ Let us now compare the three narratives.

First, as to the number of the possessed. Matthew says there were two (viii. 28); Luke (viii. 27) and Mark (v. 2), only one. But, as we shall see later, both Luke and Mark, with certain differences, make up for that disparity by an important increase in the number of demons, and by their superior violence and fierceness. Second, as to the mode of possession, or the relation between the victim and the agent, Matthew speaks twice, generally, of "*the possessed with demons*" (*δαιμονιζόμενοι*), and once of "*the demons*" (*οἱ δαιμονες*) —a word here used for the first and only time. Mark describes the connection as follows: (v. 2), "A man with [or in] an unclean spirit"; (v. 8), "Come forth, thou unclean spirit" (*τὸ πνεῦμα τὸ ἀκάθαρτον*); (v. 13), "the unclean spirits"; and (v. 15), "*him that was possessed [τὸν δαιμονιζόμενον] with demons.*" So also in the next verse, and in v. 18 (*ὁ δαιμονισθείς*). Luke, however, uses his favourite concrete terms: (viii. 27), "*A certain man [ἀνήρ τις]* out of the city

¹ Luke carefully confines the operations of Jesus, up to this point, to Galilee (cf. iv. 14, 15, 16, 31, 37, 38, 40-44; v. 1, 12). Pharisees and doctors come from Galilee and Judæa and Jerusalem (v. 17). A great number of people from Judæa and Jerusalem, and the sea-coast of Tyre and Sidon (vi. 17). Capernaum again (vii. 1). Nain (vii. 11-17). The scene is then temporarily changed (viii. 22) to "the other side of the lake." See an interesting article in L. Oliphant's 'Haifa' on the scene of this miracle; and the Huxley-Gladstone controversy, 'Contemp. Rev.'

having demons" (*ἔχων δαιμόνια*); (viii. 29), "He commanded the unclean spirit [*τῷ πνευματὶ τῷ ἀκάθαρτῷ*] to come out"; "he was driven by the demon [*ὑπὸ τοῦ δαιμονίου*] into the deserts"; (viii. 30), "for many demons [*δαιμόνια πολλὰ*] were entered into him"; (viii. 33), "and the demons [*δαιμόνια*] came out of the man"; (viii. 35), "the man from whom the demons were gone out" (*τὸν ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν*). Cf. the expression Luke has used of Mary Magdalene (viii. 2), "from whom *seven demons had gone out*"; (viii. 36), "he that was possessed with demons" (*δαιμονισθείς*); and (viii. 38), "the man [*ὁ ἄνηρ*] from whom the devils were gone out" (cf. again viii. 2). We thus see that, in Matthew, no mention is made of the personality of the possessed, except that they were two in number, demonised (*δύο δαιμονιζόμενοι*); and from the moment that the demons make their request to be sent into the swine, they disappear from his narrative. In Mark, again, the possessed one is merely a person (*ἄνθρωπος*) mentioned twice in the narrative, three times only as the possessed or demonised one (*ὁ δαιμονιζόμενος* or *ὁ δαιμονισθεῖς*). In all likelihood he is an obscure person, not necessarily identified with any particular place; for, after his cure, Mark represents him as publishing the result in Decapolis — a district on the east of the Jordan, consisting of *ten cities*, of which Scythopolis was the chief. Besides, the pos-

sessed is said to be merely *under the influence of*, or *in*, an unclean spirit—Mark's formula already used (i. 23). Luke, as compared with both Matthew and Mark, uses on all these points the most precise phraseology. The subject of the cure is a *certain man* (*ἀνὴρ τις*) out of (or of) the city—*i.e.*, a well-known man belonging to the city, which, whether Gadara or Gerasa, was essentially Greek, and therefore heathen, and, as a matter of fact, corrupt. This man *has demons* (*ἔχων δαιμόνια*—cf. iv. 33), which indicates a closer connection than either Matthew's or Mark's phrase. The demon or demons are spoken of in the most concrete way as entering into the man, as driving him into the deserts (their special abode), as departing from the man; and the person himself is further characterised as “the possessed” (*δαιμονισθεὶς*) and “he” (*ἀνθρωπος* in verse 35; *ἀνὴρ*, again, in verse 38, when he makes his request of Jesus) “from whom the demons had gone out.” All these details, by means of which the personality of the demons and of the man is preserved, are, with one exception, peculiar to Luke's account. Mark in this narrative does not use the word *δαιμόνιον* at all. Then, with regard to the terms used by the three Evangelists to indicate the severity of the possession, the only description Matthew affords us is, that the possessed “came from the tombs, exceeding fierce, so that no man could pass by that way.” Mark affords more

particulars of a harrowing kind. The man has his dwelling in the tombs:¹ “no one could bind him, no not even with a chain, because he had been bound with fetters and chains, and the chains *had been rent asunder* [διεσπάσθαι] by him, and the fetters *broken in pieces* [συντετρίψθαι], and no one had strength to tame him; and always, night and day, in the tombs and in the mountains, he was crying out and cutting himself with stones” (v. 2-5). This “crying out and cutting himself with stones” is peculiar to Mark. In Luke (viii. 27, 29) we have also the “dwelling in the tombs”¹ balanced by the peculiar phrase, “he abode not in any house.” He mentions a new fact that the man “for a long time [χρόνῳ ἵκανῷ] had worn no clothes,”² as showing that the disease was inveterate—a detail absent from Mark, but which is again alluded to by Luke at verse 29: “For oftentimes [πολλοῖς χρόνοις; marg. reading, “of a long time”] it *had seized him*” (*συνηρπάκει*—i.e., it was in the habit of hurrying him along with it: cf. Acts vi. 12, xix. 29, xxvii. 15),—a vivid picture of the perfect mastery possessed by the demons; and then he had “to be bound with chains and fetters, and *was kept under guard*” (*φυλασσόμενος*). This last interesting detail is peculiar to Luke. This binding, fettering, and guarding was all in vain, for, “breaking

¹ “The demon of the tomb”—“Babylonian Magical Texts.” Col. i. 1.

² “Which strips off the clothing as an evil demon.”—Ibid.

the bands asunder" (*διαρήσσων τὰ δεσμὰ*), he would be "driven [*ἡλαύνετο*] by the demon into the deserts."

Opinions will differ as to the respective quality of these horrible details, in estimating the malignity of the possession, as it is described by Mark and Luke. One remark may be hazarded, that from Mark's account we get the impression chiefly of untamable strength, with self-mutilation; while in Luke, in addition to untamable strength, we have the duration of the disease, marked by the man's being long naked, and by the frequent snatching and hurrying away to which he was subject, and under the influence of which his bands would burst, and he was driven by the demon into the deserts. There is nothing in Mark of this uncontrollable violent movement towards the mysterious deserts, which were regarded by the Jewish mind as the abode of demons. All three Synoptists agree in representing the possessed as acknowledging Jesus as the Son of God, Mark and Luke adding "Most High"; as well as in recording the act of prostration and worship. In Luke, however, the epithet "Most High" is the repetition of a phrase already associated with Jesus—cf. i. 32, 35, 76. It has not hitherto been used by Mark, and never occurs again in his Gospel. Its presence here, therefore, is not of the same significance as in Luke. All three Synoptists record the belief on the part of the unclean spirit or demon in the power of

Jesus to inflict torment, but the terms are different. The entreaty is perhaps strongest in Mark's, "I adjure thee by God [*όρκίζω σε τὸν θεόν*], torment me not," as compared with Luke's, "I beseech thee [*δέομαι σου*], torment me not,"¹ and Matthew's, "Art thou come hither to torment us?" to which he adds, "before the time" (*πρὸ καιροῦ*), as if contemplating not an immediate but a future punishment and doom, reserved for evil spirits (cf. Matt. xxv. 41). This request of the demon implies, as Luke and Mark tell us in the following verse, a previous order by Jesus to depart from the man.

The words of Jesus are, strangely enough, not reported by Luke; yet though he does not profess to quote the very form of exorcism used by Jesus, he employs the strong word "he commanded" (*παρήγγελλεν*) the unclean spirit, instead of such a simple word as Mark's, "he said unto him" (*εἶλεγεν αὐτῷ*). The complete mastery of Jesus over the demon is thereby enhanced. Hence the appropriateness of Luke's inserting here his peculiar characteristic of the demon's treatment of the man in hurrying him like a storm² from place to place (viii. 29): "For oftentimes it

¹ See note on p. 275 as to "torment" (*βασανίσῃς*). Luke is the only writer in the New Testament who uses the noun *βάσανος* in connection with the torture of demons or the damned. Matthew has the word once (iv. 24), but not in reference to demons.

² Mātu, the god of the tempest, in the "Babylonian Magical Texts," had his worship Semitised and carried to Syria and Damascus. See Sayce, Hibb. Lect., pp. 199-202, 457, 458, 463.

had seized him; and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts.” This whirlwind force which drove the man into the deserts, baffling even the constant guard set over him to keep him in one place, is bidden by Jesus to depart from the man, and that which neither chains nor fetters nor guard could accomplish is achieved by the power of Jesus with a simple command. The vivid picture of this effect we owe to Luke’s account. Then follows the colloquy between the demon and Jesus. It is absent from Matthew. Both Luke and Mark give “Legion” in answer to the enquiry of Jesus, “What is thy name?” but the former reports no more than the mere word “Legion,” while the latter gives the demon’s reply thus: “Legion is my name, for we are many”¹ (v. 9). Whether we regard the subjective comment of Luke, “for many demons were entered into him,” or the reported speech of the demon in Mark as the original, makes little difference; the main fact is that in Luke we have a distinct reiteration of the fact of possession by “many demons.” The demons in submitting to the power of Jesus make a request, but in Matthew it is conditional on their being cast out—viii. 31: “And the devils be-

¹ The masculine *πολλοί* in Mark is very puzzling. Is he influenced by the *οἱ δαίμονες* of Matthew (viii. 31)? Mark never uses any but neuter forms in speaking of demons or evil spirits.

sought him, saying, If thou cast us out, send us away into the herd of swine" (mentioned in previous verse). They have already fixed on their future habitation. It is needless to point out here how in the introduction of swine—whether a herd of many swine (Matthew and Luke) or a herd of two thousand strong (Mark)—the absolutely heathen character of the district is designated by all three Evangelists; but only Luke has a counterpart of this miracle in the parable of the Lost Son (xv. 11-32), who is also recovered, like this demoniac, from the degradation of swinish heathendom. In Luke and Mark, the submission of the demons to Jesus is absolute, and at first they are bewildered as to their destination; in Mark, their only hope is not "to be sent *out of the country*"—an indefinite phrase, which, even if it be interpreted as referring to the region of Gerasa where they had their pleasure (Meyer), is not so full of meaning as Luke's words, viii. 31: "They intreated him that he would not command them to depart *into the abyss*."¹ Here, "the

¹ Luke is the only Evangelist who uses the word ἀβύσσος. It occurs also in Rom. (x. 7) and Rev. (ix. 1, 2, 11; xi. 7; xvii. 8; xx. 1, 3). Whatever may be its meaning in the first of these passages, it unquestionably refers in Rev. to the special abode of the devil and his angels, the underground bottomless pit. "This underground is specially ἡ ἀβύσσος, as it is supposed to be the habitation of wicked, destructive, and demoniacal beings (*πὸ τῶν δαιμονίων διάτημα*—Gregory of Nyssus, xi. 7; xvii. 8); and Satan, that he may not disturb the Messianic rest for a thousand years, is bound during that time, and thrown into the abyss (xx. 1-3)."—Bleek, Lectures on the Apocalypse. Alford (on Luke viii. 31) understands the abyss as the abode of the

demons know and dread their place of punishment" (Meyer), and thereby acknowledge more abjectly the power of their conqueror. Yet "into the abyss," their dreaded hell in the sea, they must go, even though their request to enter the swine is granted (Matt. viii. 32; Mark v. 13; Luke viii. 32). In describing the result, Luke is more pointed in mentioning the exit of the demons from the person (*ἀπὸ τοῦ ἀνθρώπου*), and again uses his favourite word "demons" (*δαιμόνια*). All agree in stating that the herd perished in the lake by rushing down the steep, and in this destruction of the swine may be read the abolition of heathenism itself by the power of Jesus.

Mark, at this point, again gets credit by some interpreters for his fondness for graphic particulars, in mentioning the number of the swine drowned—"about two thousand"; but if a legion consisted of 6000 soldiers, as was the case until the time of Hadrian,¹ then, instead of receiving much information, we have

damned,—“for the request is co-ordinate with the fear of torment expressed above.” Yet, in discussing the parable of the rich man and Lazarus (xvi. 23), he interprets *ᾅδης* to mean simply “the abode of all *disembodied spirits* till the resurrection ; not the place of torment.” Lazarus, he says, “was *also in Hades*, but separate from Dives—one on the blissful, the other on the baleful side.” It must be pointed out that only of the rich man is it said that he was in Hades, and, besides, was *in torments* (*ὑπάρχων ἐν βασάνῳ*, the very thing from which the demons implore to be free); while Lazarus was in bliss. At all events, their respective positions seem unchangeable, on account of the “great gulf fixed” (xvi. 26).

¹ Ramsay's 'Roman Antiquities,' 3d ed., p. 381.

only a curious arithmetical difficulty presented by a comparison of the number of demons with the number of the swine, which we are not called on here to solve. The swineherds flee in consternation and spread the tidings “in the city” (Matthew) and “in the country” (both Mark and Luke), with the result that the people (Matthew, “the whole city”) come to Jesus and find the man cured. Certain differences again emerge. In Matthew, the two men have vanished from the narrative; in Mark (viii. 15), the people “beheld him that was possessed [δαιμονιζόμενον] with demons, sitting clothed and in his right mind, even him that had the legion, and they were afraid;” while in Luke we have important additions in keeping with the rest of the narrative, and with his treatment of the subject generally—viii. 35: the people “found the man [ἀνθρωπον] from whom the demons were gone out [ἀφ' οὐ τὰ δαιμόνια ἐξῆλθεν] sitting, clothed and in his right mind, at the feet of Jesus [παρὰ τὸν πόδα τοῦ Ἰησοῦ], and they were afraid.” Luke alone is careful again to particularise that the demons had *actually* gone out, and the people find the man sitting peacefully, who had formerly been, according to Luke alone, under guard, and apt at any time to be hurried away into the deserts; moreover, they find him now *clothed*, who, according to Luke alone, had “for a long time worn no clothes.” Mark also has the phrases “sitting” and “clothed,”

but then he has previously said nothing about the man's former condition in that respect, or about the uncontrollable force that drove him hither and thither. Both record that the man is now "in his right mind" (*σωφρονοῦντα*), and Mark adds, "even him that had the legion,"—a detail which does not add much emphasis to the statement. Luke has undoubtedly the whole circumstances, with the contrasts afforded by the cure, more strikingly present to his mind; and when we read the graphic detail, peculiar to his account, "at the feet of Jesus," we are convinced that with clear purpose he has drawn these pictures of exorcism, to set forth the power of Jesus as the Deliverer upon whom the Spirit of God rests. As an afflicted, enslaved captive to the demons, the man cried out and fell down (*προσέπεσεν*) before Jesus, his individuality absorbed in the throng of demons which held him; and as one from whom these demons had gone forth, he sits, according to Luke, "at the feet of Jesus," not merely as a scholar before a master (Meyer), but in token of the triumph of the Deliverer's power.¹

The behaviour of the spectators of the cure—of the people who merely saw the result—and of the man

¹ Cf. v. 8. The first convert in Galilee, Simon, afterwards an apostle, "fell down at Jesus' knees," after the evidence of the power of Jesus: this man, the first proof in heathendom of the power of Jesus, and afterwards an apostle in his way, sits after his cure "at the feet of Jesus."

himself forms the last episode to be noticed. In Matthew the whole effect is briefly dismissed in the words, viii. 34: "And when they saw him [Jesus], they besought him that he would depart out of their borders." Mark, however, relates that the spectators of the cure told "how it befell him that was possessed with devils, and concerning the swine;" but Luke, with more directness, concentrates the report of the spectators on the cure of the man—viii. 36: "And they that saw it told them how he that was possessed [$\deltaαιμονισθείς$] with demons *was made whole*" ($\epsilon\sigmaώθη$, lit., was saved),—another touch heightening the remarkable nature of the cure. But now Luke (viii. 37) makes it perfectly clear that "*all the people of the country of the Gerasenes round about* asked him to depart from them," whereas in Mark we read, v. 17: "And *they*¹ began to beseech him to depart from their borders," whereby we are left in doubt as to whether the spectators conspire with the people of the city and the country in entreating Jesus to go away. If we accept Mark's vague statement just as it is, without help from Luke or Matthew, we may legitimately infer that the disciples who accompanied Jesus across the lake, and were therefore witnesses of the cure with the others, joined with the people of the neighbourhood in urging Jesus to depart—a sign of division, and even rebellion, in the ranks of the followers of

¹ It is difficult to assign a subject to "began."

Jesus, which Luke, anxious to preserve the effect of the miracle on those friendly to the Master Spirit, carefully guards against by confining, by his exact phraseology, to the people of the place the opposition offered to Jesus. Luke repeats at the end of verse 37 their reason for this: "For they were holden with great fear" (cf. ver. 35, and also v. 9: "For he was amazed, and all that were with him"). Jesus, having accomplished His work there, enters into a boat and prepares to return (Matthew, Mark, and Luke), and here the narrative ends in Matthew. But Luke and Mark now deal with the subject of the cure. Mark still calls him *δαιμονισθεὶς* ("he that was possessed with demons"); but now that he is in his right mind and saved, he is, in Luke, once more as at the beginning "*the man* from whom the devils had gone out" (*ό ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια*), and he prays that he may be with Jesus. Luke and Mark substantially agree in the prohibitory reply. Luke (viii. 38, 39): "But he sent him away, saying, Return to thy house [cf. ver. 27], and declare how great things *God* [*ό Θεός*] hath done for thee;" Mark (v. 19): "Go to thy house [Mark has not previously hinted even at a residence in the city], unto thy friends, and tell them how great things *the Lord* [*ό Κύριος*] hath done for thee, and how he had mercy on thee." Jesus, according to Luke, makes the man clearly understand, in the hearing of all, that it is *God* who has done these

things, thereby identifying Himself and His power with their divine source—a view which the man adopts, ver. 39: “And he went his way, publishing throughout the whole city how great things *Jesus* had done for him.” Mark follows Luke in this naming of Jesus. On the other hand, Mark’s term, “the Lord,”¹ would not convey the same meaning as ὁ Θεός in Gerasa, whatever meaning it had among the Jews. It is difficult, however, to see what is the bearing of the words which Mark adds in ver. 19, “and how he had mercy on thee” (*καὶ ἡλέησέν σε*²); but, placed alongside of Luke’s simple undoctrinal statement, “how great things God hath done for thee,” they seem to weaken the effect of the cure itself as a work of wonder, which testified to the power of Jesus. The man accordingly departs, and publishes how great things Jesus had done for him—Luke says “throughout all the city” (where he was known); Mark, “in Decapolis”—with what strictness of phrase in the latter sense we have already seen. Mark omits mention now of the “mercy” alluded to in the previous verse; the outstanding fact is again the cure, and to the publication of this experience the man devotes himself. Thus, in a stronghold of heathendom,³ to

¹ Meyer takes δ̄ Κύριος as “God.”

² The construction here is difficult. Is ὅστα to be taken zeugmatically?

³ The weight of evidence favours this view. See the Huxley-Gladstone controversy. Cf. Ps. xcvi. 5, “For all the gods of the

enter which cost the disciples so much perturbation in crossing the lake¹ (cf. Luke viii. 22-25), a living herald (*κηρύσσων*, Luke and Mark) has been posted to proclaim in his own person the power of Jesus as the spiritual antagonist and conqueror of the demoniac kingdom.

Judging from the peculiar features of the whole narrative, as given by Luke,—from its position in his order of events, from the parallelism within the story itself, and with other and earlier portions of the Gospel (such as the homage of the man both before his cure and after it, “sitting at the feet of Jesus,” as complementary to the second incident in the Temptation, and the submission of Simon Peter), from his use of the antithesis of the “Most High” and “the abyss,” and from the conspicuous triumph which he represents Jesus as gaining over so ferocious and unstable a legion of demons,—we are warranted in concluding that Luke conceives more vividly than any other Evangelist the nature of the struggle between the two kingdoms of good and evil, of God and the prince of the demons, as foreshadowed in the Temptation. Jesus is rapidly extending the kingdom of God by the over-

nations [heathens] are demons” (LXX.) ; Ps. cvi. 37, “sacrificed unto demons” (LXX.) ; 1 Cor. x. 20, 21; Deut. xxxii. 17; Levit. xvii. 7.

¹ There is little doubt that the Storm-Wind is regarded as demoniac in its nature, although it is not so described, either here or in Mark, who, in addition to the phrase “be muzzled,” has “be silent,” as addressed to the wind. Cf. Mark i. 25.

throw of the kingdom of this world, even in the domain of heathenism.

After returning from Gerasa, Jesus is received, according to Luke, with welcome by the multitude—a detail unknown to either Matthew or Mark—viii. 40 : “The multitude welcomed him, for they were all waiting for him.” In Luke this joyful expectation and friendly attitude of the multitude toward Jesus is of great service in helping on the development of his purpose. Consequently, after performing two more miracles, the raising of the daughter of Jaïrus, and the cure of the woman with the issue of blood,—a remarkable combination of power common to all three Synoptists,—Jesus is represented by Luke as now commissioning and sending forth the Twelve.

THE COMMISSION AND SENDING FORTH OF THE TWELVE.

(MATT. X. 1-XI. 1 ; LUKE IX. 1-10 ; MARK VI. 7-13, 30.)

His own power being now thus established, both among Jews and Gentiles, Jesus might venture to send disciples forth. Besides, the prospects of the extension of the kingdom seemed to grow more favourable, as shown in the sympathy and goodwill of the multitude (Luke viii. 40). Would the Twelve, whom He had already chosen and named apostles (vi. 13-16), respond to the demand, and prove capable instruments for the

work? This appears to be the connecting thought in Luke's sequence of events. Mark, however, breaks the current by introducing here the rejection of Jesus "in his own country," and His inability to do there any "mighty work" (*δύναμιν*) save healing, "because of their unbelief" (vi. 5, 6), although he records previously (ver. 2) their astonishment at the "mighty works [*δυνάμεις*] wrought by his hands." Luke knows nothing of this rejection, if it be a different one from that which he has already, with more fitness for his purpose, placed at the beginning of the ministry (iv. 16-30). Matthew also records (xiii. 53-58), in similar terms to those of Mark, a rejection at a time posterior to the sending forth of the Twelve as apostles. The point to be noted, therefore, is this, that Luke, from the first notice of the ministry of Jesus down to the discussion in xi. 15-26 regarding the source of His power, records no abatement, but rather a steady increase, of popular favour on the side of Jesus; and while that great popularity lasts, not only the Twelve but afterwards the Seventy (x. 1-20) are sent forth to test and exercise their gifts on the willing people. In Mark, however, as has been said above, this current of development is broken by the introduction of the rejection of Jesus at Nazareth, just before the sending forth of the Twelve. Further, on the eve of such an important crisis as the endowment of the Twelve with authority over unclean spirits, Mark chooses that

occasion for recording the first partial failure of Jesus to do “a mighty work,” because of the unbelief of the people, thereby introducing an element of co-operation¹ on the part of the people as a necessary factor in the power of Jesus. Whether we construe “a mighty work” as a miracle in general, or as an act of exorcism, the effect of Mark’s arrangement of events is certainly to diminish for the reader both the popularity, and the feeling of the power of Jesus at a most critical time. But in Luke all this is different. There is never any hesitation in his statements as to the favour with which the people have unceasingly received Jesus since the beginning of His ministry, when He took His departure from Nazareth. It is only the Pharisees and scribes who harass Him, and accuse Him of blasphemy in forgiving sins; who are filled with madness against Him; and who style Him a gluttonous man and a wine-bibber. In this narrative, therefore, Jesus appears anxious to take advantage of the popular favour, and to extend His kingdom, if possible, through the instrumentality of the Twelve. The commission and sending forth are couched in precise language—ix. 1, 2, *sqq.*: “And he called the twelve together, and gave them power and authority over all demons, and to cure diseases [δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν]. And he sent them

¹ This becomes “faith” in Mark’s narrative of the cure of the demoniac which the disciples could not heal (ix. 23). See p. 118.

forth to preach the kingdom of God and to heal the sick." Here we have power as well as authority granted, and besides these words Luke has his favourite term "demons." In Matthew, if we take the passage x. 1-xi. 1 as the parallel to Luke here, we read: "And he called unto him his twelve disciples, and gave them *authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness*" (*ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν*). Mark's account is (vi. 7): "And he called unto him the twelve, and began to send them forth by two and two; and he gave them *authority over the unclean spirits*" (*ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων*). In Matthew the terms are supplemented thus (x. 7, 8): "Preach . . . heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye have received, freely give." Mark says nothing at this point of a commission to preach, but in the prospective commission at iii. 14, preaching is included.

Let us now compare the result. Matthew, as we have already seen, records neither the success nor even the return of the disciples; nor, in his narrative, is any disciple of Jesus ever credited with healing the sick, raising the dead, cleansing lepers, or casting out demons. Mark, on the other hand, states (vi. 12, 13), "And they went out, and preached [*ἐκήρυξαν*] that men should repent; and *they were casting out many*

demons [*δαιμόνια πολλὰ ἐξέβαλλον*], and anointing with oil many that were sick, and healing them." That is to say, the Twelve were only commissioned to have authority over evil spirits, and they actually preached repentance, cast out many demons, anointed the sick with oil and healed them,—a remarkable accession of gifts, if we have regard to the commission alone. Mark further records the actual return of the Twelve (vi. 30): "And the apostles gather themselves together unto Jesus, and they told him all things whatsoever they had done, and whatsoever they had taught." The apostles are thus fully equipped, and their success is undoubted. What, then, is the representation in Luke? He reports (ix. 6) that the twelve apostles "departed, and were going about through the villages, preaching the gospel [*εὐαγγελιζόμενοι*], and healing everywhere;" and at ix. 10, we read further: "The apostles, when they were returned, declared unto him what things they had done." There is no mention of their success "over all demons," for which they had received "power and authority"; and therefore we conclude that Luke wishes us to believe that they had failed in this respect, for they are said to have *preached good tidings* (*εὐαγγελιζόμενοι*), and healed everywhere. They had evidently been able to carry out only a part of their commission—viz., preaching and healing. What will account for this great difference between his report and Mark's in this

particular? Does it not seem as if the latter, and not Luke, were more interested in the subject of demonology, in recording the achievements of the apostles in this field? That might be true if Luke knew nothing of exorcism as practised by disciples or missionaries of Jesus; but when we afterwards read, at x. 17, of the success of a far larger body of emissaries, in making demons subject unto them in the name of Jesus, we must find another reason for his omission to record the success, if any, of the Twelve. The explanation seems to be this: even as Jesus arrived at the full maturity of His powers only by degrees, so His disciples or apostles can only gradually gain the power of exercising the higher gift of casting out demons, after they have shown their capacity for the lower gifts of preaching and healing. They had no doubt been commissioned for all three functions alike, but, as we may learn from a subsequent narrative in Luke, in which the disciples are shown to be incapable of casting out a demon (ix. 41), it is because of their want of faith.¹ “O faithless and perverse generation, how long shall I be with you, and bear with you?” The same law of faithful use of gifts which distinguished the life of Jesus Himself, and which He enshrines in His own words, already reported by Luke (viii. 18), “Take heed how ye hear: for whosoever

¹ Matthew (xvii. 20), indeed, directly says so, “because of your little faith.” See Meyer on the passage.

hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath," was already in operation in the case of the apostles; and thus, though commissioned directly "to have power and authority over all demons," that gift is suspended, at least for the present, and reserved for others who will make a more faithful use of the limited gifts bestowed on them.¹ Hence, the very absence, at this point in Luke, of any evidence of power on the part of the twelve apostles to cast out demons, shows how carefully he is working his materials up to a climax on this subject. At all events, he reserves any such display of power for a greater occasion. Sooner or later, in the movement of events, Jesus must have evidence of the power of His followers to continue His work in all respects. The crisis and turning-point of His ministry are approaching; He foresees His sufferings and death; the multitudes are still friendly to Him, yet it is plain that times of sundering and separation, hinted at in His discourse to His disciples (vi. 22), are near at hand; and, therefore, His ranks must be drawn closer together. The division between His followers and the hosts of the enemy must not be left in doubt. We find Him, therefore, on the eve of His opening struggle, retiring into the desert (ix. 12) and praying alone (ix. 18), before He

¹ See Prof. Stewart's 'Plan of St Luke's Gospel,' pp. 71, 78.

announces the Passion for the first time, after Peter has acknowledged Him as the Christ of God (ix. 20). He is no longer the same being to Peter and John and James after His transfiguration. Immediately after that manifestation of His glory as the Son of God, Jesus cures the demoniac boy, whom the disciples (not including Peter, James, and John) could not heal.

CURE OF THE DEMONIAC BOY.

(MATT. xvii. 14-20 ; LUKE ix. 37-43 ; MARK ix. 14-29.)

The Synoptists agree in representing this miracle as the first "work" after the Transfiguration, but its position in Luke derives fresh importance from the fact that, in the Third Gospel a similar display of power is given by Jesus as His first work after the Baptism and Temptation, when "he returned in the power of the Spirit into Galilee." The cure, therefore, affords evidence of the recognition of the Sonship of Jesus; and the repetition of the same sequence as formerly, is, we may believe, not without a purpose—viz., to manifest the power of God in the person of Jesus as the triumphant opponent of the demoniac powers. This purpose is corroborated by the last words of Luke's narrative in describing the astonishment of the people,—a circumstance which he alone records in striking language—ix. 43 : "And they were all astonished at *the majesty of God* [τὴ μεγαλειότητι τοῦ

Θεοῦ]; but while all marvelled at all the things which he did," &c. Further, in Luke, the multitude are exempt from the reproach of Jesus, as it is clearly to His disciples who could not cast the demon out that the words are addressed—ix. 41: "O faithless and perverse generation, how long shall I be with you, and bear with you?"¹ In Matthew there is not one word said of the wonder of the multitude at the cure; and in Mark their amazement² before the cure (ix. 15) is difficult, if not impossible, to explain, as they did not witness the Transfiguration; while their greeting of Jesus, reported by him, may be accounted for by His opportune arrival on the scene. However that may be, Mark reports nothing as to the effect produced on the spectators by the cure. Luke is

¹ The command, in Luke, is addressed to the father, "Bring hither thy son," but in Matthew and Mark, to all. Mark reports the words of Jesus in rebuking the demon: "Thou deaf and dumb spirit, I command thee, come out of him, and enter no more into him;" while Matthew and Luke content themselves with saying, "Jesus rebuked" the unclean spirit. Mark further adds: "And having cried out, and torn him much, he came out: and *the child* became as one dead; insomuch that the more part said, He is dead." Restoration by touch is therefore necessary in Mark, and a miracle of healing seems superadded to the exorcism: "But Jesus took him by the hand, and raised him up, and he arose." In Matthew and Luke, on the contrary, the rebuke of the demon is enough, and the exorcism is performed without injury to the boy. He is cured at once, and (Luke) restored to his father. The success of Jesus here is as signal as in the cure of the Capernaum demoniac—iv. 35: "He came out of him, having done him no hurt." See above, p. 52.

² Cf. Exod. xxxiv. 29 to end. Did the face of Jesus shine like the face of Moses on his descent from the Mount?

careful, on the other hand, to emphasise it. What, now, are the other features of the three accounts? There is little doubt that, in this instance, Mark's description of the condition of the boy is the most terrible of all the three accounts: the spirit which possesses the lad is dumb ($\delta\lambda\alpha\lambdaov$); its attacks are of old standing—"from a child" ($\epsilon\kappa\pi\alpha\deltaio\theta\epsilon\nu$); they are more fearful in their severity—"it dasheth him down; and he foameth and grindeth his teeth, and pineth away;" "the spirit tare him grievously, and he fell on the ground and wallowed foaming;" "and oftentimes it hath cast him both into the fire and into the waters, to destroy him." Mark also implies that the spirit was deaf as well as dumb,—a detail unknown to the other Evangelists,—yet the demon cries out (ver. 26), and obeys the rebuke of Jesus (ver. 25). Matthew's account is comparatively meagre—xvii. 15: "For he is epileptic, and suffereth grievously: for oftentimes he falleth into the fire, and oftentimes into the water;" and Luke's picture, though striking, is drawn in less violent colours than Mark's—Luke ix. 39: "And behold a spirit taketh him, and he *suddenly crieth out* [for an instance of a *dumb* demoniac, see Luke xi. 14, the last recorded by him]; and it teareth him, that he foameth, and it hardly departeth from him, bruising him sorely;" ver. 42: "And as he was yet a coming, the demon [$\deltaai\mu\acute{o}niov$] dashed him down, and tare him grievously."

Above all these details in Luke and Mark, the use of the word demon (*δαιμόνιον*) by the latter is significant, as indicating how tenaciously he adheres to the technical term he has adopted. There are other differences, however, which bring out more clearly the intention of Luke's narrative. His main object is to demonstrate the inability of the disciples to cast out a *demon of any kind*, though of the Twelve there were nine present who had received the fullest commission for this purpose—ix. 1: “And he called the Twelve together, and gave them power and authority over *all demons*” (*πάντα τὰ δαιμόνια*). Matthew also gives this feature a prominent, if not chief, place in his narrative, and thereby preserves the harmony of his whole account in not recording any instance of the disciples being able to employ the power of exorcism. In Mark, the commission of the Twelve refers to authority over the unclean spirits, and he records, as we have seen, their success in casting out “many demons”; but here the demonstration of the inability of the disciples is limited by him to the *particular kind of* demon dealt with on this occasion by Jesus—ix. 28, 29: “And when he was come into the house, his disciples asked him privately, saying, We could not cast it out:¹ and he said unto them, *This kind* [*τοῦτο τὸ γένος*] can come out by nothing, save by

¹ See marginal reading.

prayer.”¹ Mark alone mentions this conversation; why does he record it? Because he has already stated, vi. 13, “And they [the Twelve] were casting out many demons,”—a circumstance, as we have seen, also unknown to any other Evangelist,—and a special reason must be assigned for their failure in this case. Hence he concentrates on this demoniac boy additional forms of demoniac malignity. Besides the accumulation of agonies which he alone records, the spirit is both deaf and dumb, and the contrast between the power of Jesus and that of the disciples is only maintained by the author dwelling on the *intense difficulty* of the cure, which could only be accomplished by special means—viz., prayer² (*εἰ μὴ ἐν προσευχῇ*). It is a mere question of degree. But in Luke, the conspicuous superiority of Jesus to His disciples in exorcism is still severely and absolutely maintained. None of them

¹ See Matthew’s account, xvii. 19, 20, which gives the disciples’ “little faith” as the reason of their failure.

² It is curious to find Mark, who knows nothing of Jesus going “up into the mountain to pray,” as Luke does (ix. 28, 29) before and during the Transfiguration, giving prayer as the special means of cure for this kind of demon, especially as the Second Gospel contains no record of the disciples having been formally taught to pray (cf. the Lord’s Prayer, Matt. vi. 9-13; Luke xi. 1-4: not in Mark). His references to prayer on the part of the disciples are much later—xi. 24, 25; xiii. 18, 33; xiv. 35, 38. The first of these passages may be intended to cover the acquirement of the power of casting out such a demon as is described here. But, after all, may not Mark’s reference to prayer in this instance be a reminiscence of Luke’s words at the beginning of the narrative?

had yet reached the spiritual dignity of being able to cast out demons in the name of Jesus, in obedience to the law of faithful use; and hence we feel that the chief and only cause of their failure, according to his account, is their want of faith, which is strictly in harmony with the address of Jesus to the disciples: "O faithless and perverse generation, how long shall I be with you, and bear with you?" Faith on the part of the *worker* is the desideratum. Hence, too, Luke knows nothing of the doubt which the father suggests as to the power of Jesus, and which is instantly repelled by Him, followed by the man's confession of belief—all which is peculiar to Mark—ix. 22-24: "If thou canst do anything, have compassion and help us. And Jesus said unto him, If thou canst! All things are possible to him that believeth: straightway the father of the child cried out, and said, I believe; help thou mine unbelief." Luke, on the contrary, does not admit that faith, *on the part of the possessed or their relatives*, enters as a factor into the cure of exorcism; nor does he ever introduce, as Mark does here, the medium of touch in casting out demons, either before or after the word of exorcism has been spoken—Mark ix. 27: "But Jesus took him by the hand, and raised him up; and he arose." Mark thus exhibits a combination of modes of cure at work in this his greatest instance of exorcism, very complex in its nature: (1) the power of Jesus in word and touch,

and perhaps prayer; and (2) the faith of the boy's father. Luke recognises only one *δύναμις*, which is able to cast out demons—the Spirit of God—to be obtained by faith. This faith the disciples did not yet possess, though the avenue to it had been thrown open to them; and therefore Jesus still towers above them in spiritual grandeur. In Mark, however, the conception is, that the disciples had acquired what power of exorcism he represents them as possessing, in virtue of a mere mechanical transference of a gift, and were exercising it until they were baffled by a certain kind of demon, for which prayer was necessary. Thus we are left at the close of his demonology (for this is his last instance of the exorcising power of Jesus) with the figure of the Master standing but a little way exalted above His disciples, whose attainments in exorcism had, nevertheless, not caused, so far as we can learn from Mark, a single thrill of grateful emotion in His breast.

ONE NOT A DISCIPLE CASTING OUT DEMONS.

(LUKE ix. 49, 50 ; MARK ix. 38, 39.)

Before dealing with the next reference in Luke (ix. 49, 50) to casting out demons by one who was not a follower of Jesus, let us note how the Third Evangelist reports the circumstances under which Jesus makes the second announcement of His Passion. Luke says, ix. 43-45 : “ *But while all were marvelling*

at all the things which he did, he said unto his disciples, *Let these words sink into your ears*: for the Son of man shall be delivered up into the hands of men," &c. The parallel passage is in Matthew xvii. 22, 23; Mark ix. 30-32, immediately following the cure of the demoniac boy. In Matthew,¹ and especially in Mark,² the words which introduce the second announcement of the Passion lead us to suppose that the scene of events was entirely changed; whereas Luke keeps up the connection, if not of place, at least of cause, for it is while the people are marvelling at the wonderful works of Jesus, that he represents Him as forcibly impressing on His disciples the certainty of His approaching deliverance into the hands of men, notwithstanding His amazing power. The effect in Luke, therefore, is to accentuate the contrast between the present and the future conditions of Jesus, and, in view of the divisions and separations, not to speak of persecutions, arising therefrom, to show how necessary it will be for the true followers of Jesus to know His Spirit, to count well the cost of devotion to Him, to avoid internal divisions, and to be banded firmly together in the face of a hostile world. As yet, however, the opposition is not developed or organised, and no open assault or calumnious charge

¹ xvii. 22 : "And while they abode in Galilee, Jesus said unto them, The Son of man is delivered up," &c.

² ix. 30 : "And they went forth from thence, and passed through Galilee."

has yet been made against the power of Jesus, which fills the people with increasing amazement. It is not for Him, therefore, to initiate the opposition. But He forewarns His disciples of coming assaults and of internal divisions. This seems to be the connection in Luke, and hence we have at ix. 49, 50, the narrative of the exorcist, not a disciple, which runs thus: "And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followed not with us. But Jesus said, Forbid him not; for he that is not against you is for you." The incident is not found in Matthew. In Mark ix. 38-40 it runs thus (the preceding context being the same as in Luke): "John said unto him, Master, we saw one casting out demons in thy name; and we forbade him, because he followed not us. But Jesus said, Forbid him not; *for there is no man which shall do a mighty work [δύναμιν]¹ in my name, and be able quickly to speak evil of me.* For he that is not against us is for us." The reason for tolerance is not the same in Mark as in Luke. Mark, as well as Luke, no doubt admits that others, as well as the disciples, might cast out demons "in the name of Jesus"; but in Luke's connection of passages there is no question entertained of any one who possesses such a power being able, either quickly or tardily, to speak evil of Jesus,

¹ Here Mark uses the word objectively of an act of exorcism; not so Luke.

but simply a question of the ability to cast out demons, exercised by one who was not a follower with the disciples. In Mark, Jesus seems to anticipate the fear of the disciples as to this unknown exorcist becoming an antagonist, and a speedy reviler of Himself. This man was really on their side and His, though not of their number. But the true point of Luke's story is, that this outsider was able to do what the recognised disciples were as yet incapable of doing; and the reproof of Jesus is directed as much against their failure in this respect, as to afford them a lesson in humility in consequence of their late wrangle for priority. But, as Mark has already credited the Twelve with casting out demons, another reason is given by him why this man too should be allowed to continue his work—viz., that he is not likely soon to blaspheme against Jesus, since he works in the Master's name. The disciples probably thought that, in spite of the Master's name being used, this unknown exorcist was one of those mentioned by Jesus in His controversy with the Pharisees (Matt. xii. 27),¹ already

¹ Yet Mark omits the words, “But if I by Beelzebub cast out demons, *by whom do your sons cast them out?*” &c. They occur later in Luke, when he takes up the great controversy which terminates the exorcising activity of Jesus, the moment the source of His power is blasphemously ascribed to Beelzebub. We ask again, Is Mark, in this narrative of the unknown exorcist, when he introduces the peculiar feature of possible slander of Jesus, influenced by a reminiscence of Matt. xii. 27 (Mark iii. 22-40) in connection with the blasphemy there mentioned?

reported at iii. 22-30. The issue before Luke's mind, on the other hand, is altogether simple. Remember, he has not yet reported anything in the way of blasphemy against Jesus, as Mark, and Matthew also, have done; nor any feat of exorcism by any one except by Jesus Himself. This unknown worker is the first, according to Luke, who is able to cast out demons, on the report of the disciples themselves, "in the name of Jesus"; and therefore he stands out, in Luke's narrative, in telling contrast to the Twelve. The reproof, accordingly, is directed immediately to them, in the words: "Forbid him not; for he that is not *against you* is *for you*." Jesus believes that this unknown, and unattached, exorcist is at one with *Himself*, though he may appear to the Twelve to be in opposition, and certainly is in contrast, to *them*; and so His reply assumes the form, "He that is not *against you* is *for you*," rather than the form in Mark, "He that is not *against us* is *for us*." The lines of demarcation, arising out of personal hostility to Jesus, are not yet to be sharply drawn. There is one, at least, who is with Him in spirit, and can do His works, though he is not a follower with the disciples; there are the disciples, who, though present with Him as followers, and friendly to His cause, are unable to do His works; and there will yet be others who will openly and bitterly oppose Him and His works. These contrasts are unknown to Matthew and Mark. But

they are clearly conceived by Luke, on this very question of exorcism; and when he afterwards describes the great contest between Jesus and the Pharisees (xi. 14-26), who admit the power of Jesus but impugn its source, hostility and blasphemy being at last openly avowed, the writer of the Third Gospel introduces a saying of Jesus, known also to Matthew, “He that is not *with me* is *against me*; and he that gathereth not *with me* scattereth” (ver. 23). This is another instance of the parallelisms peculiar to Luke. It affords a curious commentary on the other saying, “He that is not against you is for you,” erroneously considered to be its converse. The storm has at length burst round the person and special work of Jesus; its divine origin is assailed; and therefore, personal allegiance to Him, in the face of all such hostility, is now imperative on the part of all who work in His name. Formerly, it was not necessary for Him to say, as in Mark, “He that is not against *us* is for *us*,” as no attack had been made upon Him or His power of exorcism, but simply to assure the Twelve that the unknown exorcist was not a foe to them, and to say, as in Luke, “He that is not against *you* is for *you*.” Now, however, the circumstances are wholly different, and He utters the rallying-cry: “He that is not *with me* is *against me*; and he that *gathereth not with me* scattereth.” Only Luke has the two declarations of Jesus on this subject.

THE INHOSPITABLE SAMARITAN VILLAGE.

(LUKE ix. 51-56. *Not in MATTHEW or MARK.*)

The climax and turning-point just alluded to is hastening, when a sharp division will become inevitable between the followers of Jesus and the enemy. Those who show evidence of the power of His spirit, or desire to follow Him, must attach themselves closely to Him, and range themselves openly on His side. Hence we have at the beginning of this narrative, which is peculiar to Luke, the significant words (ix. 51), "And it came to pass, when the days were wellnigh come that he should be received up, he steadfastly set his face to go to Jerusalem," where He should be rejected, as He had been by His own countrymen at Nazareth. Yet though His messengers, whom He sends before His face, report an unfavourable reception for Him in the Samaritan village, He will not provoke hostilities by acceding to the rash request of James and John, that they should bid fire to descend from heaven to consume the inhospitable villagers. The spirit of intolerant partisanship, or of jealousy, which Jesus had already rebuked, will not be suffered to triumph now, even though staunch friends are needed for His cause. It is not to destroy men's lives, but to save them, and to destroy the kingdom of Satan, He has come; and so, this mistaken zeal is as sharply rebuked here as their

jealous partisanship was, in forbidding an outsider to do what they could not themselves accomplish. *He* will not begin the attack,—He simply “went to another village” (cf. x. 10).

The conditions of true discipleship are now appropriately laid down in the most stringent manner in three narratives: (1) that of the Enthusiastic Disciple (ix. 57, 58; in Matt. earlier, viii. 19, 20); (2) that of the Preoccupied Disciple (also in Matt. earlier, viii. 21, 22); and (3) that of the Halting Disciple, peculiar to Luke. All three narratives are absent from Mark’s Gospel. But they are significant in Luke, at this point, as showing the necessity of defining the ranks of Jesus’ followers more sharply, in view of the coming conflict.

THE MISSION AND SUCCESS OF THE SEVENTY.

(LUKE x. 1-24. *Not in MATTHEW or MARK.*)

We now reach the most important event in the history of the disciples of Jesus,—the Mission of the Seventy, which Luke alone records (x. 1-24). It dwarfs his account of the Mission of the Twelve into insignificance, alike in point of numbers, its field of operations, its achievements, and the remarkable outburst of holy exultation which the news of its success evoked from Jesus. The “power” of the Holy Spirit which they had triumphantly exercised, is to be actu-

ally received by the Eleven only after His ascension (cf. Luke x. 1-24, xxiv. 49; Acts i. 8, ii. 4). We now discover why Luke, to a greater extent than the other Synoptists, surrounds Jesus with so many adherents and disciples in the course of his narrative: from their number He will choose Seventy for service amongst the extra-Israelitish nations.¹ On this mission Luke has heaped many of the characteristics of the mission of the Twelve, and has added other features, known only to himself. The Seventy are represented as returning with joy at the success of their mission, while Jesus Himself reaches an elevation of holy ecstasy such as is nowhere else recorded of Him in the whole Gospel. And we are not left in doubt as to the cause of this exultation,—the Seventy have succeeded in overcoming the demons in His name. That was the distinctive, nay, the only, feature of their success mentioned on their return (ver. 17). They have succeeded in reaching this height of spiritual power and supremacy over demons, which the Twelve had failed to gain. At last, Jesus beholds in some of His disciples His own spirit and power reproduced. This calls forth His ecstasy. It is a crisis and turning-point in His life and theirs: with these allies He may rest secure that the kingdom of

¹ This explanation of the number Seventy seems quite as good as some others—*e.g.*, that which refers the number to the Seventy Elders of the people.

Satan will crumble, in spite of calumny, strife, and division. The casting out of demons is thus the kernel of the whole episode. Let us examine the details. The Seventy do not include the Twelve—(x. 1): “Now after these things the Lord appointed seventy others.” The Seventy are thus at the outset placed, to a certain extent, in contrast to the Twelve. It is another instance of Luke’s parallelism. They are not formally named *apostles* (*ἀπόστολοι*), like the Twelve; but Jesus *sent them forth* (*ἀπέστειλεν αὐτοὺς*) *by twos* (*ἀνὰ δύο*), as Mark represents the Twelve to have been sent (Mark vi. 7). The same phrase, “He sent them forth,” is also used by Luke (ix. 1) in connection with the Twelve. The Seventy are to go “before his face into every city and place, whither he himself was about to come.” What the precise meaning of this is, cannot easily be determined; but the phrase certainly points to a very wide field of labour, especially as Jesus and His company were then on the borders of the Gentile world, and when we remember that, according to Matthew, the Twelve are forbidden to enter a Samaritan city. The occasion of the mission is the grandeur of the present opportunity (x. 2): “The harvest is plenteous,¹ but the labourers are few; pray ye therefore the lord of the

¹ Why do the revisers adopt a different rendering here from that in Matt. ix. 37? The Greek text is precisely the same in both passages.

harvest, that he send forth labourers into his harvest." These words are used in Matt. (ix. 37, 38) as indicating the motive for sending out the Twelve; but their connection in Luke with the mission of the Seventy charges them with richer meaning, for the harvest-field now is not merely a larger one, but higher powers will be awakened in the labourers by their success in exorcism. The harvest-field is really now ready. The sphere of the Seventy's operations is very wide, and the command is therefore simply, "Go" (*ὑπάγετε*)—there is no limitation; whereas of the Twelve Matthew reports: "Go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel,"—a limitation unknown to Luke, even in the case of the Twelve (ix. 6; cf. Mark vi. 7). Their description as "sheep in the midst of wolves" (*ώς ἄρνας ἐν μέσῳ λύκων*, x. 3) seems more appropriate here of the Seventy than of the Twelve in Matt. (x. 6), who were only going "to the lost sheep of the house of Israel." But the advice of Jesus to the Twelve in Matthew, which Luke omits in the commission of both bands of apostles, "Be ye therefore wise¹ as serpents, and harmless as doves" (Matt. x. 16), would not harmonise in his account of the new power given to the Seventy (x. 19):

¹ Luke reports the parable of the Unjust Steward, where the disciples are urged to be "wise" (*φρόνιμοι*) in another way (xvi. 8).

“Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and it shall, in nothing, hurt you,”—because Luke never associates, even in comparison, any of the disciples of Jesus except Judas, who went over to the enemy, with serpents or anything satanic.

There are many other interesting points of contrast resulting in favour of the Seventy, to be found between Luke’s account of the commission given to them, and that of the Twelve as recorded by him and Matthew and Mark; but these must be passed over for the present. Let us confine our attention to the actual charge. It is very simple—x. 9: “Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.” In any city where they were not received, they were to repeat the same message, “The kingdom of God is come nigh,” after lifting up their testimony against the inhabitants. This simple charge is in perfect contrast to the charge given to the Twelve, as recorded by Luke himself, or by Matthew or Mark. In Luke (ix. 1, 2) the Twelve obtain “power and authority over all demons, and to cure diseases,” and they are sent forth to proclaim the kingdom of God, and to heal the sick.” In Matthew (x. 1), the charge is: “He gave them authority over unclean spirits, to cast them out, and to heal all manner of diseases and all manner of sickness;” and again—x. 7, 8: “Preach, saying, The kingdom of heaven is at hand: heal the

sick, raise the dead, cleanse the lepers, cast out demons : freely ye have received, freely give.” And in Mark (vi. 7, 12, 13) we have not only the commission to have authority over unclean spirits, but the statement that the Twelve actually cast out many devils, as well as preached repentance and healed the sick. The effect of the comparison is striking. In Luke there is no commission to the Seventy to cast out demons, while to the Twelve there had been a distinct charge to that effect. The former are successful, and return joyfully with the report—x. 17: “Lord, even the demons [*Kύριε, καὶ τὰ δαιμόνια*] are subject unto us in thy name ;” but of the success, if any, of the Twelve, Luke knows nothing. The main design, therefore, of the narrative is to exhibit the culmination of the fruitful use of even minor gifts, in the ability to cast out demons. It is the first evidence, according to Luke, Jesus has had of the power of His Spirit in the persons of His own disciples, and therefore it evokes from Him a burst of exultation and thankfulness to His Father for vouchsafing such a manifestation of power. How different from His rebuke of the disciples for their failure to cure the demoniac boy! Like a teacher who sees promise of the fruit of his labours in the triumphs of his scholars, Jesus is now certain that His own power of vanquishing the Prince of Evil is shared by His followers, and the victory which He had personally achieved at the Temptation is now to become general.

all over the world, through the efforts of his faithful band, until the last demon is cast out, and the sovereignty of Satan for ever destroyed. Of this consummation, and the downfall of Satan from his lofty seat, Jesus gives a vivid picture—x. 18 (the passage is peculiar to Luke): “I beheld [*εθεώρουν*,—I was beholding, while you were at work] Satan fallen as lightning from heaven.”¹ These striking words, together with those of the next verse, “Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and in nothing will it harm you,”² convey a most distinct image of the hosts of evil as being ranged inimically against the power of Jesus. The animals here named were supposed to be peculiarly demonic or satanic in their nature, from the serpent of the Garden of Eden down to the creatures of the abyss (cf. Luke viii. 31), which have the power of scorpions, mentioned in the Book of Revelation (ix. 1-11). To have authority and power over these creatures is equivalent to dominion over Satan, their king, the angel of the abyss, Abaddon or Apollyon.

Jesus thus foresees in the work of His faithful

¹ Cf. Isaiah’s prophetic exclamation regarding the fate of Babylon, xiv. 12 : “How art thou fallen from heaven, O day-star, son of the morning !” the oppressor : also Luke xxi. 26 ; Rev. ix. 1, xii. 9, xx. 1-3.

² Cf. Acts xxviii. 3-6 (of Paul) ; Mark xvi. 17, 18 (probably spurious) ; Rom. xvi. 20 ; Ps. xci. 13.

disciples the assured destruction of Satan's kingdom ; and in these first successes of the Seventy He beholds His own victory repeated and confirmed. The identification between Himself and them, even before their return, is complete, as it is represented in no other Evangelist—x. 16: “He that heareth you, heareth me ; and he that rejecteth you, rejecteth me ; and he that rejecteth me, rejecteth him that sent me.” Further, not only does Jesus thus identify Himself with the mission of the Seventy, as He is not represented by Luke as doing with the Twelve ; but also the words of Jesus here suggest analogies (in keeping with Luke's fondness for parallelisms) between the position of the Seventy, now in their hour of triumph, and His own at a certain stage in the Temptation. For just as another Temptation was possible to Him after He had overcome Satan by refusing to be subject to him, even for the sovereignty of the world (Luke iv. 5-8)—viz., the temptation arising from over-confidence, or spiritual pride at the consciousness of power superior to Satan's, leading to abuse of trust in God ; so here, Jesus sees another similar rock ahead of the Seventy, and warns them against it—x. 20 : “ Howbeit, in this rejoice not, that the spirits are subject unto you ; but rejoice that your names are written in heaven ” (*ἐγγέγραπται εἰς τοὺς οὐρανοὺς*). They are not to glory over the mere possession of power, but to rejoice over their high

destiny, to abide in perfect union with God, by not tempting the Spirit that is in them (cf. iv. 9-12). Again, in the story of the Temptation, it will be remembered that Luke represents Satan as promising to Jesus the kingdoms of the world—iv. 6 : “To thee will I give all this authority, and the glory of them ; for it hath been delivered unto me ; and to whomsoever I will I give it ;” so here, with a view the more effectually to give back the lie to Satan, and to establish the ascendancy of Jesus more securely through the transmission of His power to His faithful disciples, Luke records these words—x. 21 : “In that same hour [ἐν αὐτῇ τῇ ὥρᾳ] he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth [Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς], that thou didst hide these things from the wise and understanding, and didst reveal them unto babes ; yea, Father, for so it was well-pleasing in thy sight : *All things have been delivered unto me of my Father*:¹ and no one knoweth who the Son is, save the Father ; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him.” Matthew reports the same words (xi. 25-27), but the difficulty of understanding them in the context in which he places them is entirely obviated when we read them in the Third Gospel, especially when we note that Luke’s minute chronology (“in that same hour”) has the

¹ See Daniel, vii. 12-14.

effect of constituting them an exultant reverie by Jesus on the communication of His spirit, or spiritual power, to the faithful Seventy. According to Matthew's account, however, there is no special cause of thankfulness apparent. The absolute sovereignty of God, as opposed to Satan's dominion, is emphasised in the words of Luke's report: "O Father, Lord of heaven and earth;" the lie of Satan is corrected in the declaration of Jesus, "All things have been delivered unto me of my Father;" and the concluding words of the address to the disciples (x. 23, 24), "Blessed are the eyes which see the things which ye see," &c., directly point to a climax of attainment in spiritual work which can best be understood of the power to cast out demons. For that, after all, is the cause of the rejoicing of Jesus in the Holy Spirit.

CURE OF A DUMB DEMONIAC.

(LUKE xi. 14, 15; cf. MATT. ix. 32-34, xii. 22 *sqq.*; MARK iii. 21 *sqq.*)

The success of the Seventy in exorcism is a turning-point in the life of Jesus. Henceforward, teaching, not healing nor exorcism, holds the chief place. Yet one more exhibition of the power of Jesus is to be afforded before the final breach is made between His followers and His foes. With the healing of a dumb demon (xi. 14, 15) the record of exorcism closes—for, the source of the power of Jesus once denied, no more

signs of that nature can be vouchsafed to an evil generation. The healing of this dumb demon is the most important in Luke, for it is the incident which, in his representation, gives rise to the Beelzebub accusation. It is told in but a few words: "And he was casting out a demon [δαιμόνιον] which was dumb: and it came to pass, when the demon was gone out, the dumb man spake, and the multitudes marvelled." A dumb demon was one of extraordinary malignity. Hitherto, in every detailed case of exorcism narrated by Luke, the demon is able to speak. The story is unknown to Mark, who, however, says that the demoniac boy, healed after the Transfiguration, was dumb as well as deaf.¹ In Matthew, the incident is recorded at ix. 32-34, or at xii. 22, 23. Arnold identifies the latter passage as the proper parallel to the present passage in Luke, but admits that the former has a singular affinity with the latter, and still more with its parallel in Luke xi. 14. The former is the cure of a dumb demoniac; the latter of one both blind and dumb.

There are thus two instances in Matthew of the healing of a dumb demoniac. It is interesting to note his sequence of events. In his first notice, at ix. 32-34, of such a cure, he relates merely that the

¹ "Κωφός, *dull*, may mean *deaf* or *dumb*."—Godet, Luke ii. 60. Cf. Herod. i. 38; Æsch. Theb. 184; Matt. xi. 5; Mark vii. 32, &c.; Luke vii. 22.

multitudes marvelled, saying, “It was never so seen in Israel”; adding, “But the Pharisees said, By the prince of the demons casteth he out demons.” Here there is no attempt recorded, on the part of Jesus, to refute the calumny: the Evangelist simply proceeds to relate, in succession, the activity of Jesus in preaching and healing, His compassion for the multitude, His call of the Twelve, His sending them forth, His discourse on John the Baptist, His upbraiding of the cities, His thankfulness to God, the plucking of ears of corn on the Sabbath, His healing of the withered hand; and then comes His healing of the demon, both blind and dumb, followed once more by the amazement of the multitude and the blasphemous accusation of the Pharisees. On the first occasion no reply is evoked from Jesus; but after the second cure, xii. 25-37, is inserted His refutation of their charge. The sequence in Mark is not less interesting. Beginning with his version of the new piece on the old garment, &c., at ii. 21, 22, which is parallel to Matt. ix. 16, 17 (cf. Luke v. 36, 37), we find that his order and Luke’s coincide until he is again parallel with Matt. xii. 1 (plucking ears of corn) at ii. 23 (cf. Luke vi. 1). Mark, as well as Luke, thus omits Matthew’s first instance of the cure of a dumb demoniac, and consequently does not record either the amazement of the people, or the blasphemous accusation of the Pharisees. This parallelism of order amongst the Synoptists continues till

Matt. xii. 14, Mark iii. 6, and Luke vi. 11 are reached. Matthew and Mark continue the parallel for a few verses further—viz., till Matt. xii. 15, 16, and Mark iii. 7-12. Mark's six following verses are parallel with Luke vi. 13-16; but from Matt. xii. 24-50, Mark's order of events is identical—viz., iii. 22-35. This section in Mark, as well as in Matthew, contains the Beelzebub accusation, with the refutation of it by Jesus. The strange thing, however, is that Mark omits all mention of the cure, which Matthew, two verses before (xii. 22, 23), has just recorded as the ostensible ground on which the false charge of the Pharisees is made. On the other hand, the probable cause of the accusation, in Mark, is the belief of the friends of Jesus that *He was mad*—iii. 21: “And when his friends heard it, they went out to lay hold on him; for they said, *He is beside himself*” (*ἐλεγον γὰρ ὅτι ἐξέστη*). Godet (Luke, vol. ii. p. 61) takes this view of the connection: “In Mark this accusation is connected with the step of the brethren (? friends) of Jesus, who came to lay hold of Him because they have heard say that He is *beside Himself*—that He is mad.” Meyer (Mark, vol. i. p. 54) admits that, while verses 20, 21 (peculiar to Mark) are in unity of connection with verse 22 *sqq.*, there is still lacking the special historical information that is furnished by Matt. xii. 22 *sqq.*, and also by Luke xi. 14. An attempt has been made by Godet (see above) to

explain the phrase, “He is mad” ($\epsilon\xi\epsilon\sigma\tau\eta$), of Mark, by the nearly synonymous word *possessed*, and quotes John x. 20 in proof of it: “And many of them said, He hath a demon [δαιμόνιον], and is mad” ($\kappa\alpha\iota\mu\alpha\iota\nu\epsilon\tau\alpha\iota$). These things, however, are matter of conjecture. Enough that Mark does not clearly connect, by narrating a previous case of exorcism, the blasphemous Beelzebub charge with such a cure. Undoubtedly Matthew does establish such a causal connection, not once only, but, as we have seen, on another occasion also; yet in both Matthew and Mark the discussion on the source of the power of Jesus does not possess the same ethical value as in Luke, because the two first narrate several cures of demoniacs after the blasphemy has been uttered, whereas the Third Evangelist is thereafter silent regarding further exhibitions of “power.”

Let us examine Luke’s order in introducing the incident at xi. 14. It is noteworthy that it occurs in his Gospel immediately after the words of Jesus regarding the bestowal of the Holy Spirit in answer to prayer (xi. 5-13)—a passage which contains a story, peculiar to him, of the friend begging at midnight. The Holy Spirit is the source of the power by which exorcism can be performed, and therefore to question or assail that power is to confound light and darkness good and evil, God and Satan. Matthew, in introducing the accusation, says that the Pharisees made

the charge after hearing the exclamation of the multitudes: Mark, that it was the scribes that came down from Jerusalem, who not only said that Jesus had Beelzebub, but that He cast out demons by the prince of the demons:¹ while Luke says that it was some of the multitude who made the latter charge, and others desired a sign from heaven. This is Luke's first indication of popular hostility to Jesus; and at this turning-point, therefore, must be revealed the necessity for the true followers of Jesus to rally together around Him. Notwithstanding all His wonderful acts of exorcism, the *reality* of which His enemies had never doubted, He is accused of not merely working by the power of Satan, but, according to the strict meaning of the words, of being personally possessed by Satan. Others, we know not who, taking the same view, desire Him to show some proof from heaven that His power was not satanic (Luke xi. 16, peculiar)—a request which drew from Jesus His crushing reply. According to their theory, there could coexist in the kingdom of Satan a Satan hostile to Satan himself. This, Jesus points out, would mean the ruin and destruction of Satan's kingdom. Besides, in their own works of exorcism, the question arose, was Satan the agent or not? The real state of the case is that a stronger (*iσχυρότερος*) than Satan, even Jesus Himself,

¹ We have here another example of combination of two passages by Mark—viz., of Matt. x. 25 and xii. 24.

has entered into Satan's court, where he sits fully armed (*καθωπλισμένος*), guarding his goods, and has overcome him, divested him of his trusted armour (*πανοπλίαν*), and divided his spoils. This comparison is drawn in more vivid colours by Luke than by either Matthew or Mark, and again places the whole history of the Temptation before us as a great struggle for the mastery. There is one remarkable difference in Luke's narrative, which calls for attention, and which seems to militate against the theory advanced in these pages. In the reply of Jesus, Luke has, at xi. 20, "But if I by the *finger of God* cast out demons," &c., where Matthew has, "But if I by the *Spirit of God*," &c. We must remember that Luke is throughout endeavouring to show with what ease Jesus subdues evil spirits, and here he places the two forces more effectively in contrast by using the figurative phrase "finger of God," than if he had employed "the Spirit of God," or any other similar term. Besides, it is more in harmony with the imagery of the picture of the "stronger than the strong man armed." Satan is conquered, and the kingdom of God is come. The finger of God is, as Meyer says, Luke's mode of expressing the divine agency, and applies more to the senses, especially that of sight. Moreover, some of the bystanders had, according to Luke, asked for a visible sign, and Jesus points to the cure of the dumb demoniac as such a sign, just as the magicians of Egypt—the prototypes

of the Pharisaic exorcists—said, when they had failed to do as Aaron had done, “This is the finger of God.”¹

In view, therefore, of what has now happened—viz., the ascription to Jesus of an alliance with Beelzebub, thus confusing the minds of men—it is necessary for Him to define clearly the ranks of both parties, the powers of Beelzebub and the power of the Spirit of God. Hence, after repelling the accusation, Jesus adds: “He that is not *with me* is *against me*; and he that gathereth not *with me*, scattereth”—a saying common to Matthew and Luke, but not in Mark.² Until the charge of alliance with Beelzebub was made against Jesus, there was no urgent necessity for His followers to identify themselves outwardly with Him in the same ranks. Possessors of the same spirit might work independently, and so Jesus could say, in reproof of the intolerant disciples, in the case of the unknown exorcist not a disciple, “He that is not against *you* is for *you*.” But now that His opponents had assumed such an unreasonable and bitter attitude—the object of which was to confound the natures of right and wrong—the personal attachment of all who were friendly to His cause became an imperative duty, and thus He must now say, with reference to Himself, “He that is not *with me*

¹ “Then the magicians said unto Pharaoh, This is the finger of God.”—Exod. viii. 19.

² Mark entirely omits the important stage in the discussion, which is represented by Matt. xii. 27, 28, and Luke xi. 19, 20.

is *against me*; and *he that gathereth not with me, scattereth.*" The important point to be observed here is, of course, the fact that Luke, following a favourite practice; has reported both expressions, as no other Evangelist has done, and thereby revealed his consciousness of the extreme division existing between the two kingdoms or powers. Then Jesus indicates what the consequences of this obduracy and incorrigibility may be to those who wilfully pervert the truth,—the demons may return sevenfold stronger than before, unless a new spirit, even the Spirit of God, takes possession of the swept and garnished house, and the last state of such a man becomes worse than the first.¹ So should it happen to the men of that generation, unless they allied themselves with Jesus.

This appears to be the sequence of Luke's thought. Mark has omitted all notice of this striking conclusion to the discussion, and inserts, with Matthew, at this point, the words of Jesus concerning the blasphemy against the Holy Spirit. Luke also records this saying, but later, at xii. 10, in connection with the charge of Jesus given to His friends as to their public confession of Him. As the authority of Jesus to forgive sins has been already disputed and denied, and

¹ Matthew inserts this passage at xii. 43-45, in connection with the desire of the scribes and Pharisees for a sign. In Luke it immediately follows the Beelzebub discussion.

called blasphemy¹ (Luke v. 21, by scribes and Pharisees), a declaration by Jesus as to the relative iniquity of a word spoken against Himself, and blasphemy against the Holy Spirit, would not have the same effect here as a threat of danger from the return of the demons, His power over which even His enemies acknowledged. It was an *argumentum ad hominem* which they could not resist. They admitted that Jesus had power to make demons come and go; they only denied the source of that power: but they altogether denied His authority to pronounce anything concerning the forgiveness of sins. Hence Luke reserves the statement of Jesus regarding the unforgivable nature of blasphemy against the Holy Spirit for His disciples and friends (Luke xii. 1, 4, 8, 10), with whom it would have most weight, in view of their public confession of the Son of man.

CURE OF A WOMAN WHOM SATAN HAD BOUND.

(LUKE xiii. 10-17. *Unknown to MATTHEW and MARK.*)

Henceforth, we have no further record from Luke of instances of exorcism. The power of Jesus to cast out demons and to overthrow Satan's kingdom has been sufficiently proved, and His opponents effectually routed. Such cures, therefore, now cease. In Mat-

¹ Matt. ix. 3; Mark ii. 6, 7.

thew's narrative, however, the cures of the Canaanitish woman's daughter (xv. 21-28) and the demoniac boy (xvii. 14-18) are mentioned *after* the Beelzebub discussion; and in Mark the Gerasene demoniac (v. 1-20), the disciples' cures (vi. 13), the Syrophœnician woman's daughter (vii. 25-30), the demoniac boy (ix. 17-27), and the unknown exorcist (ix. 38), all occur also after that event. But though, as is natural, the record of cures now ceases in Luke, there are still certain indications in the remaining portion of the Gospel which show how important the subject was in his estimation, as constituting a striking part of the mission of Jesus in fulfilling the words of Isaiah, read at the beginning of the ministry. From the narrative of the cure of a woman with a spirit of infirmity¹ (Luke xiii. 10-17), which is peculiar to his Gospel, we may legitimately infer, as on a former occasion (iv. 38, 39), that he regards certain forms of disease as being directly in the service of Satan: "And ought not this woman, being a daughter of Abraham, *whom Satan hath bound*, lo, these eighteen years, to have been loosed from this bond on the

¹ Meyer regards this disease as demoniac (Luke ii., p. 175), and adds: "As a daughter of Abraham, she belongs to the special people of God, and must hence be wrested from the devil." Of spiritual relationship with Abraham nothing is said. Further, on ver. 16, he comments thus: "Since he [Satan] by means of one of his servants, a demon, has taken away her liberty in the manner mentioned at ver. 11." Alford is doubtful on the point. It is to be noted that here, Jesus laid his hands upon the infirm woman, which, according to Luke, was never done in cases of pure possession.

day of the Sabbath?"¹ It is most probable that Luke considered this woman to have been under the influence of a demon in Satan's service; and as a daughter of Abraham, and one of the special children of God (even according to the view of the opponents of Jesus), she ought to be set free. In this light, therefore, the cure, as described, is a remarkable commentary on the words in the programme of the ministry: "He hath sent me to proclaim release to the captives, . . . to set at liberty them that are bruised." Satan and his hosts, working through demons and sickness, are thus conceived to be the true and proper enemies of Jesus in His mission in inaugurating the kingdom of God; and the power of exorcism and healing disease are, conversely, the first instruments in overthrowing the rule of Satan in the world.

MESSAGE OF JESUS TO HEROD.

(LUKE xiii. 31-33. *Unknown to MATTHEW and MARK.*)

Hence, in the same chapter (xiii. 31-33), we have Jesus' own summary of this work, in His message to Herod—another passage peculiar to Luke. The Evangelist has shown how the kingdom will increase and spread, in the parables of the Mustard-seed and the Leaven, which he has just recorded; and after stating in a parabolic form the conditions of admission to the

¹ Cf. Luke xix. 9; 2 Cor. xii. 7.

kingdom, he introduces certain Pharisees, who arrive "in that very hour" (*ἐν αὐτῇ τῇ ὡρᾳ*) with a hypocritical warning to Jesus as to His danger at the hands of Herod. The Pharisees, as well as Herod, would have been glad to have got rid of Jesus from their neighbourhood; for while Herod (ix. 7-9) was much perplexed at the doings of the great exorcist and healer, they were no less confounded by His works and arguments. The answer of Jesus is sufficiently scathing to Herod and his emissaries: "Go and say to that fox [*τῷ ἀλώπεκῳ ταύτῃ*], Behold, I cast out demons [*δαιμόνια*], and perform cures to-day and to-morrow, and the third day I am perfected. Howbeit, I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem."¹ It is clear from this reply that, according to Luke, Jesus considered the casting out of demons and healing disease as forming at least an essential part of His mission, if He did not place it in the forefront of His work, even in His last days. Herod and the Pharisees will soon gain their coveted end, for in a short time Jerusalem will number another prophet on her roll of victims (xiii. 33 to end).

¹ Here, at the mention of Jerusalem, from which Jesus is three days' distant yet, He utters the lament and the prediction regarding the holy city which Matthew records later. The prediction, ver. 35, is fulfilled in Luke xix. 38, accompanied by another lament, peculiar to Luke. See p. 297 note.

Before passing from the message to Herod, it may be instructive to compare it with the message to John the Baptist (vii. 22). To both, Jesus alleges as proofs of His ministry, the casting out of demons and the healing of the sick; and if He omits in the message to Herod the preaching of good tidings to the poor, we can well imagine that the latter, though full of meaning to John as a Messianic sign, would have little or no significance to Herod, as compared with cures of disease and possession, especially when we remember, that, of the women who ministered to Jesus, and who had been cured of evil spirits and infirmities, one at least, Joanna, the wife of Chuza, Herod's steward, would probably be known to the tetrarch.

THE TWELVE REGARDED AS THE ALLIES OF JESUS.

(MATT. xvi. 23 ; LUKE ix. 21 *sqq.* ; MARK viii. 33.)

In addition to Luke's full record of cases of exorcism, he faithfully preserves in other directions the antagonism of good and evil, thereby established, to the very close of his Gospel. Even when Jesus must fall a victim to His enemies, Luke will not identify or even associate Peter, or any of His true followers, with the personality of Satan. They are always conceived not only as not being *against* Him,

but as being always *with* or *for* Him. Consequently, Luke omits to chronicle the words of Jesus on the first announcement of the Passion, in reply to Peter: “*Get thee behind me, Satan*: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men” (Matt. xvi. 23; cf. Mark viii. 33). Indeed, Luke goes further: he makes no mention whatever of the previous evil suggestion of the impetuous apostle, so unwilling is he to consider Peter, or any true follower of Jesus, in the form of a tempter. No trace of this can be found in the whole Gospel, except in one remarkable instance, to be presently noticed. If this be true of the disciples, how much more so of the Master! Only once does Luke report the Beelzebub accusation for Matthew’s twice, and the terms are different. In Luke the accusation merely runs thus: “By Beelzebub the prince of the demons casteth he out demons;” whereas in Mark we have not merely this charge, but personal possession by Beelzebub alleged: “He hath Beelzebub, and by the prince of the demons casteth he out the demons.” The former charge is repeated by Mark at iii. 30, “He hath an unclean spirit.” Luke shrinks from recording such a personal association of Satan and Jesus. Matthew, however, reports these words (x. 25): “If they have called the master of the house Beelzebub, how much more shall they call them of his household!” There is no trace of this in Luke,

although he joins with Matthew in reporting that of *John Baptist* it had been said, "He hath a demon" (Luke vii. 33; Matt. xi. 18). On the other hand, neither Matthew nor Mark gives the slightest hint that it was by Satan entering into Judas that the betrayal became possible. It is reserved for Luke (followed here by John, xiii. 2), with a clearer perception of purpose, to state the fact distinctly, as it is conceived by him (xxii. 3): "And Satan entered into Judas, who was called Iscariot, being of the number of the twelve. . . . And he went away and communed with the chief priests and captains how he might deliver him unto them." Judas is thus announced as having formally changed sides, ranged himself *against* Jesus, and become the actual instrument of Satan to achieve the temporary defeat of Jesus. From that moment there is a "great gulf fixed" between Jesus and Judas. According to Luke, Judas, being possessed by Satan, is henceforth not allowed even to touch the person of Jesus. Thus, in describing what took place at the Paschal Supper, Luke's phraseology is, curiously enough, much more guarded than either Matthew's or Mark's, as a comparison of the following passages will show: Matt. xxvi. 23—"He that dipped his hand with me in the dish, the same shall betray me;" Mark xiv. 18, 20—"One of you shall betray me, even he that eateth with

me. . . . It is one of the twelve, he that dippeth with me in the dish ;” Luke xxii. 21—“ But, behold, the hand of him that betrayeth me *is with me on the table.*”¹ This is the only intimation by Jesus, in Luke, of the betrayal. He altogether omits the previous dialogue of Jesus and the Twelve, as given by Matt. (xxvi. 21, 22) and Mark (xiv. 18, 19); and so far as the Twelve were concerned, not one of them, except Judas himself, knew which of them was pointed at by the general expression, “the hand of him that betrayeth me is with me on the table.” Luke therefore adds (ver. 23), “And they began to question *among themselves*, which of them it was that should do this thing.”² The matter is not left in uncertainty by Matthew. Besides recording that every one of the Twelve asked, “Is it I, Lord ?” (so also Mark), he reveals the personality of the betrayer in ver. 25: “And Judas, which betrayed him, answered and said, Is it I, Rabbi ? He saith unto him, Thou hast said.” Luke, by his peculiar treatment of this episode, avoids the possibility of personal contact between Jesus and

¹ Godet (Luke ii. 295) concludes, utterly without warrant, that Matthew’s form is identical in meaning with Luke’s.

² As a warning to all the Twelve, Luke alone reports the words of Jesus, a little further on (ver. 31): “Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat ; but I made supplication for thee, that thy faith fail not : and do thou, when once thou hast turned again, establish thy brethren.” The attempt at possession of them all by Satan is frustrated.

Judas, such as would almost necessarily ensue if the hands of both met in the same dish.¹ This feature of his narrative is also preserved when he comes to narrate the betrayal itself (xxii. 47-54; cf. Matt. xxvi. 47-57; Mark xiv. 43-53). Luke does not say that Judas actually kissed Jesus; only the intention of the traitor is indicated: "While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him: but Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?" In Matthew (xxvi. 49) and Mark (xiv. 45) the sign of betrayal is carefully recorded: (Matt.)—"And straightway he came to Jesus and said, Hail, Rabbi; and kissed him (much);" (Mark)—"And when he was come, straightway he came to him, and saith, Rabbi; and kissed him (much)," in fulfilment of the pre-concerted signal,² which also is omitted by Luke. This change in the Third Gospel is not the result of accident, and cannot be explained away by discrediting its importance. It harmonises completely with what we have seen is a leading idea of Luke's view of the

¹ Alford (Greek Testament, vol. i. p. 265) finds it impossible to understand the words of Jesus, as reported by Matthew, except in the sense that "the Lord *dipped the sop and gave it to Judas*," as related in the Fourth Gospel. But may not the words be understood as above?

² The fact that "the kiss was the usual form of salutation, especially between disciple and master" (Godet), only adds point to the refusal of Jesus to allow Judas to declare himself as His friend.

relations of Jesus to the satanic world ; and the moment the Tempter, in the person of Satan, enters Judas, the *quondam* disciple of Jesus takes his place in Satan's ranks, as against Jesus ; and therefore the Evangelist, holding this view, will not suffer the deserter and traitor even to touch the Holy One. He is merely the leader of the multitude that took Jesus prisoner. There is a tone of scorn even in the words Luke uses of Judas before the betrayal : " He that was called Judas [ο λεγόμενος Ἰούδας], one of the twelve." Now, for the first time, the traitor is unmasked, only to disappear entirely from the pages of this Gospel. There is no allusion even to his remorse or death, as in Matthew and Mark ; he is completely " sifted " from the company of Jesus and His followers¹ (cf. xxii. 31-34).

Finally, to conclude the positive evidence, Luke alone represents Jesus, on the night of His last struggle, as bringing the whole picture of His past warfare and the coming contest before the minds of His disciples, in these words—xxii. 28 : " But ye are they which have continued with me *in my temptations* [ἐν τοῖς πειρασ-

¹ His fate is alluded to in Acts i. 16-18, where he is spoken of simply as " guide to them that took Jesus " ; there is no mention of his remorse. Further down, at ver. 25, these words occur, " from which Judas fell away, that he might go to his own place," which Meyer interprets as " Gehenna." He had, in the conception of the Evangelist, already " passed over " ($\pi\alpha\rho\epsilon\beta\eta$) or " fallen away " from his apostleship, and gone to his own place, when Satan entered into him.

μοῖς μον]; and I appoint unto you a kingdom, even as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel." This is part of the discourse at the close of the Paschal Supper, as is evident from the connection and from the colouring of the passage itself, which recalls certain other sayings in Luke, as well as in Matthew and Mark. But the peculiar expression in Luke, "But ye are they which have continued with me in my temptations," is made the ground of the reward named, "And I appoint unto you a kingdom, even as," &c. It is otherwise in Matthew (xix. 28), where a similar reward is promised to the Twelve, simply for having followed Jesus: "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The moral relation of the Twelve to Jesus is here differently conceived. Mark omits the saying entirely; and Luke passes over it at that point, while he is also silent on the subject of the request of Zebedee's sons to sit on the right and left hand of Jesus. It is only by close adherence to Jesus in His temptations that the reward of spiritual dominion becomes possible, and therefore as they have continued with him in these, the kingdom is even then, at the moment of His speaking, theirs: "And I

appoint, or ordain, for you herewith, dominion.”¹ In Matthew the reward is in the future, “in the regeneration, when the Son of man shall sit on the throne of his glory.” They are thus, in Luke, spiritual rulers in a world which is being reconquered from Satan. And yet, as Judas must be manifestly excluded from the thought of Jesus as sharing in this sovereignty, Luke says nothing of *twelve* thrones, as Matthew does before the betrayal emerges: “And ye shall sit on thrones judging the twelve tribes of Israel. The Eleven are thus placed in absolute opposition to Satan, in virtue of their participation in the temptations of Jesus. As endurance in temptation had given Him the victory over Satan at the first, and all through His career, so would a similar triumph and dominion be theirs. Satan had falsely proffered to Jesus authority over the kingdoms of the world at the Temptation; and Jesus, on receiving the tidings of the success of the Seventy in casting out demons, confirmed His resistance to the Tempter by asserting the absolute sovereignty of God (“O Father, Lord of heaven and earth”), and by declaring, in answer to the lie of Satan, that all things had been delivered unto Him by His Father, with power to reveal the Father unto whom He would; so now, after their faithful adherence

¹ The promise of “the kingdom” had been already made, Luke xii. 32 (peculiar): “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” See Daniel vii. 18, 22, 27.

to Him through all His temptations, He transmits to them, as He is about to leave the scene, the same power which had been delegated to Him: "I appoint unto you a kingdom, even as my Father appointed unto me." And yet not without difficulty, for He warns Simon and the rest, of the danger they have been in and will be exposed to, in a passage which may be profitably compared with Matt. xvi. 18, 19, 23 (Luke xxii. 31, 32): "Simon, Simon, behold, Satan asked¹ [*εἰξητήσατο*—see margin] to have you, that he might sift you [*ὑμᾶς*] as wheat: but I made supplication for thee [*σοῦ*], that thy faith fail not: and do thou, when once thou hast turned again, establish thy brethren." To the last, the intensity of the struggle between Jesus and the hosts of Satan is

¹ Luke xxii. 31; cf. Matt. xxvi. 31²; Mark xiv. 27². The latter part of the passage in Luke seems to hint at the fall and subsequent restoration of Peter. Yet it is noteworthy that Luke, so anxious does he seem to preserve even outwardly the allegiance of the Eleven to Jesus, omits to record their desertion of Him. So does John. Matthew (xxvi. 56), and Mark (xiv. 50) record that when Jesus was seized in the garden, "all the disciples left him and fled" (*πάντες ἀφέντες αὐτὸν ἔφυγον*). Indeed, they had been directly informed beforehand of this—Matt. xxvi. 31, "All ye shall be offended in me this night;" Mark xiv. 27, "All ye shall be offended,"—with both of which passages may be compared that in the text. The warning of Peter's fall is all that is reported in Luke. Besides, when Jesus, according to Luke, is brought to the high priest's house, Peter follows into the company of Jesus, "in the midst of them," and in the very presence of Jesus he denies his master—ver. 61: "*And the Lord turned and looked upon Peter*, and Peter remembered the word of the Lord;" as compared with Matthew's and Mark's report, "And Peter remembered the word which Jesus had said."

maintained; but when the agony and the bloody sweat are over—when the “season” of the First Temptation has come for the last time, and the angel ministers to Him after His last victory (xxii. 43, 44), Jesus can only now suffer “the authority of darkness”¹ (*ἐξουσία τοῦ σκότους*) to prevail for a while, and after that, all is spiritual peace and triumph. Judas, into whom Satan had entered, is not allowed even to touch Him; and Herod who is seated on Caesar’s throne, and wishes now to see “some sign,” is answered never a word—xxiii. 8, 9.² Jesus is already seated at the right hand of the power of God³ (xxii. 69); and His words on the cross, according to Luke, only breathe forgiveness of His ignorant persecutors, promise of bliss in Paradise together with a repentant malefactor, and supreme resignation of His Spirit into His Father’s hand.

PLEA FOR ADMISSION TO THE KINGDOM.

(MATT. vii. 22; LUKE xiii. 25-27.)

What amount of negative evidence can be adduced from statements in the other two Synoptic Gospels

¹ Not “power,” as in the Revised Version.

² Luke alone records the compact of Pilate and Herod, xxiii. 12, as the last effort of the “authorities” of the world to crush Jesus. This league of evil cannot, however, prevent the triumph of the *power* of Jesus—xxii. 69: “From henceforth shall the Son of man be seated at the right hand of the *power* of God.” See Daniel vii. 13; iv. 35, “army of heaven,” in LXX. “power”—δυνάμει τοῦ οὐρανοῦ.

³ Cf. Ephes. i. 19-22; ii. 6; Col. i. 11-13, 16; ii. 10, 15; 2 Thess. i. 9; 1 Cor. xv. 24-28; Acts ii. 33; vii. 56.

regarding demonology, which have no counterpart in Luke? Can these omissions be accounted for? Why, for example, do we find it mentioned in Matthew as a plea for admission into the kingdom of heaven—vii. 22: “Many will say to me in that day, Lord, Lord, did we not prophesy in thy name, and by thy name *cast out demons* [δαιμόνια ἐξεβάλομεν], and by thy name do *many mighty works?*” (*δυνάμεις πολλὰς*.) Whereas, in Luke, in the parallel passage (xiii. 25-27), the claim is founded on other grounds: “We did eat and drink in thy presence, and thou didst teach in our streets.” It might be sufficient answer to say that as, even according to Matthew, the petitioners’ qualification of having cast out demons is disregarded, and they are on these grounds denied admission to the kingdom, the casting out of demons does not in his conception constitute any claim, therefore he does not attach so essential an importance to the subject. He mentions the ability to cast out demons, only to represent its rejection; the main qualification is the doing of the Father’s will (vii. 21). With Luke, that is also all-important (vi. 46), “And why call ye me, Lord, Lord, and do not the things that I say?” In his later passage, however (xiii. 23-30), where he is dealing more directly with the conditions of entrance into the kingdom, he sets other elements in contrast, in harmony with the development of ideas revealed at this stage of the works and teaching of Jesus. The breach con-

sequent on the Beelzebub controversy has taken place, in which we saw that Jesus, by the words, "He that is not with me is against me," signified, that personal alliance with Him of those who were of the same spirit was now an imperative necessity. Moreover, further back (x. 17-24), Jesus is represented as exulting over the discovery in the Seventy of their ability to cast out demons; therefore it seems difficult to understand why, if the petitioners in Luke could have said, as in Matthew, "in thy name we have cast out demons," they should have been refused admission; but as Luke carefully excludes such a plea, and uses expressions denoting mere external contiguity and neighbourhood to Jesus—such as eating and drinking in His presence, and having Him teach in their streets—we are led to think of the deep alliance of the whole man which Jesus demands in His followers. Even Judas had eaten and drunk in His presence. As casters out of demons they might possibly enter, but not as workers of iniquity (*ἐργαται ἀδικίας*). The entire discourse is absent from Mark.

CURE OF THE CANAANITISH WOMAN'S DAUGHTER.

(MATT. XV. 21-28 ; MARK vii. 24-30. *Not in LUKE.*)

Another curious example of Luke's treatment of the subject of demonology is afforded by his omission

of the story of the Cure of the Canaanitish Woman's Daughter. We are indebted to Matthew (xv. 21-28) and Mark (vii. 24-30) for preserving the incident. Matthew says that this woman was a Canaanite from the country of Tyre and Sidon, in whose borders Jesus then was. Mark gives the same locality, and mentions that the woman was a Greek, of Syro-phœnician race. The daughter, according to Matthew's account, is grievously vexed with a demon (*κακῶς δαιμονίζεται*), of which she is healed, after the urgent entreaties of the mother and His disciples. According to Mark, the little girl had an unclean spirit (*πνεῦμα ἀκάθαρτον*), which is also called, three times, "the demon" (*τὸ δαιμόνιον*). There is no mention, in Mark, of the expostulation of the disciples. It is uncertain in Matthew's account whether the daughter is present with the mother or not, but there is no dubiety in Mark's, for we read (vii. 30), "And she went away unto her house, and found the child laid upon the bed, and the demon gone out."

Why does Luke omit this case of exorcism if the subject possesses such an interest for him as we have supposed? and why should he, of all the Evangelists, whose Gospel delights to record the grace and tenderness of Jesus towards women, and to represent Him as tolerant towards Samaritans and Gentiles, and friendly to the stranger and the outcast, and as the

restorer of a widow's only son, miss this opportunity of adding another such incident to his fair collection?

Various explanations of Luke's silence have been given, but may not the simple solution of the difficulty be found in the fact, that it is a cure by *exorcism at a distance*? It is the only instance in the Gospel history. There are two cases of the cure of *disease* at a distance—(1), the healing of the centurion's servant at Capernaum (Matt. viii. 5-13; Luke vii. 1-10; unknown to Mark); and (2), the healing of the nobleman's son at Cana (John iv. 46-54). In all the instances of exorcism recorded by Luke, Jesus is represented as being *face to face* with the possessed: moreover, it is entirely His own deed, in which faith, either on the part of the possessed, were that possible, or of any relative, would be an incongruous element.¹ As Luke knows nothing of this journey of Jesus to "the parts of Tyre and Sidon," or of any "mighty works" done there,² the conditions of exorcism could not be fulfilled in the case of the Canaanitish woman's daughter, and so the incident is unrecorded by him. To have inserted it would have violated Luke's conception of the nature of the "power" required for the expulsion of demons, in being brought into the actual presence of the possessed. Even when the Evangelist deals with a case of simple healing of *disease* at a distance, as in recording the cure of the

¹ See p. 118.

² See p. 33, note.

centurion's servant at Capernaum, he is particular to note that Jesus was "not far from the house" (vii. 6) when the cure was performed,—a detail unknown to Matthew, which shows that Luke attached importance to the circumstance. Just as Luke, in his graphic picture of the struggle between Jesus and Satan in the Threefold Temptation, conceives of it as a more directly personal conflict, so all through his narratives of exorcism Jesus is brought face to face with the possessed, in immediate relations with the subjects of His conquering power.

Luke has thus consistently exhibited the power of Jesus in conflict and in triumph with the power of the enemy, first with Satan himself, and subsequently in the persons of the possessed. The "kingdom" of Jesus is, therefore, not a thing to be established in the future, but is already inaugurated on earth; and the process and progress of the kingdom originated with the victory gained over Satan in the Threefold Temptation. Men are already, from that moment, being separated into good and bad, and are won over to the side of Jesus, or remain subject to the dominion of the world. The Father *hath appointed* a kingdom unto Jesus (xxii. 29), and the Eleven are delegated to the same rule. Hence, the Judgment is constantly proceeding; and thus, in Luke, we do not find the same prominence given to parables and discourses regarding a Last Judgment in the future, at the end

of the world, as, for example, in Matthew. The first remarkable omission of this kind in Luke is Matthew's parable of the Tares and the Wheat, with its exposition (xiii. 24-30, 36-43). Here, good and bad grow together till the harvest, which is the end of the world, and the bad cannot be separated from the good now, for fear of destroying the good; but at the end of the world the angel reapers, sent forth by the Son of man, shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and cast them into the furnace of fire. The parable of the Draw-net is of similar import, and is also absent from Luke's Gospel.¹ The same remark applies to the parable of the Ten Virgins, the parable of the Talents, and the account of the Last Judgment, all given by Matthew in chap. xxv. In these the separation is effected at the last as by a catastrophe, and the good are preserved and rewarded, while the wicked are excluded and destroyed. The conception of the kingdom in Luke seems to be different. Satan and the tares are being *now* extirpated; Jesus (Luke xvii. 21) declares to the Pharisees that the kingdom of God is in the midst of them; and the process of growth, which is equally insisted on by Luke, implies also a process of constant differentiation and separation, as is indicated by the words of Jesus, reported by Luke alone (xi. 23): "He that is not with me is against me; and he that

¹ Luke, however, records the Miraculous Draught of Fishes.

gathereth not with me scattereth." In proportion as Luke has realised the importance of the conception embodied in the words (xi. 22), "When a stronger than [the strong man fully armed] shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils," the less prominence does he give to the idea of a Last Judgment at the end of the world. Consequently, except in the significant and peculiar instance of the parable of the Rich Man and Lazarus, the veil which covers the future condition of the good and the bad is scarcely raised. He has only one reference to "Gehenna" (xii. 5) for Matthew's seven (v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33) and Mark's three¹ (ix. 43, 45, 47); and he knows nothing of the "worm that dieth not, and the fire that is not quenched." On the contrary, even as regards this life, Luke records, just at this juncture (ix. 51-56), the refusal of Jesus to allow James and John to call fire down on the inhospitable Samaritan village. Again, in narrating the fate awaiting ignorant and disobedient servants, Luke (xii. 46-48) is more gentle than Matthew (xxiv. 50, 51) in describing the punishment, especially of the ignorant, as compared with the wilfully disobedient; and there is no mention here of "the place of weeping and

¹ James (iii. 6) is the only other New Testament writer who uses the word. See Isa. lxvi. 24: "For their worm shall not die, neither shall their fire be quenched."

gnashing of teeth," though there is at xiii. 28, at "seeing Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God," while others are "cast forth without." But even here, there is no mention of Matthew's expression (viii. 12): "But the sons of the kingdom shall be cast forth *into the outer darkness.*" Yet the idea of a Last Judgment is not wholly absent. It is alluded to at x. 12-14, when Sodom, Tyre, and Sidon will be more leniently dealt with than Chorazin and Bethsaida, and Capernaum shall be brought down unto Hades; and also at xi. 31, 32, when the men of Nineveh and the Queen of the South shall condemn "this generation." These passages are found, with differences, in Matthew, but not in Mark. The same remark applies to xii. 8, 9, regarding acknowledgment or rejection by Jesus "in the presence of the angels of God." Those, again, who have entertained the poor, the maimed, the lame, the blind, and not their friends, brethren, kinsmen, or rich neighbours, shall be blessed, and "be recompensed in the resurrection of the just" (xiv. 14, unknown to Matthew and Mark). Thus, with the possible exception of the passage (xiii. 25-30) already referred to, Luke abstains from depicting the judgment as a formal tribunal, such as is presented in Matt. xxv. 31 *sqq.* The same tendency to soften the rigours of the future judgment is manifest in his omission (xiv. 15-24) of the incident in Matt. xxii. 11-14, of the expulsion and punishment of the man

found without a wedding-garment at the feast, where *good and bad* (Matt., but not Luke) have been gathered in; while the utter absence, in Luke, of any qualification for the feast but poverty and physical wretchedness, shows upon what lines the selection of the guests has been already made. There is no subsequent scrutiny, or sifting, in Luke as in Matthew, nor any appearance of judgment and punishment. Further, if the parable of the Pounds in Luke (xix. 11-27) be considered the same as the parable of the Talents in Matt. (xxv. 14-30), we are still confronted with the conspicuously different treatment accorded to the one offender in both stories. In Matthew, he is not merely deprived of his unused talent, but cast out as an unprofitable servant into the outer darkness, where there is weeping and gnashing of teeth—an obvious reference to the Last Judgment; whereas, in Luke, the sentence merely is, "Take away from him the pound, and give it unto him that hath the ten pounds;" and the conclusion of the parable points to an entirely historical application to the lost opportunities of the Jewish nation. The future judgment of all men is not even hinted at. The sentence has, however, already gone forth against the Jewish people: "Howbeit, these mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke xix. 27).

Other remarkable omissions, of a like character, may merely be named: Matt. xxiii. 15—"Woe unto you,

scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte ; and when he is become so, ye make *him twofold more a son of hell than yourselves* ;” xxiii. 33—“ Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell ?” The separation of the good and the bad, at the Last Judgment (Matt. xxv. 31-46), as a shepherd divides the sheep from the goats, and the reward of the former with “ the kingdom prepared for them from the foundation of the world,” and the punishment of the latter with “ the eternal fire prepared for the devil and his angels,” form a picture which only appears in Luke in the modified form of the parable of the Rich Man and Lazarus, in which, while doubtless the grounds of the respective awards are akin, the sentences are confined to two particular specimens of humanity, a very rich man and a very poor man, and do not range the whole of mankind into two categories. The truth is, that the judgments recorded in Luke are either considered as taking place now, or as purely individual and specific in their character. Instead of Matthew’s terrible pictures of a last tribunal, we have in Luke, in addition to the parable of the Lost Sheep (common to Matthew and Luke, but not in Mark), his peculiar parables of the Lost Piece of Money and the Lost Son—forming a complete and ascending scale of mercy, all illustrating his peculiar saying of Jesus, “ For the Son of man came to seek and to save that which was lost.” The

Power that came to cast out Satan and release the prisoners in the persons of the possessed could be none other than a Minister of mercy. In the same light we can understand why Luke records the parable of the Unfruitful Fig-tree (xiii. 6 - 9), which is granted a respite after three years of waiting for fruit, instead of the absolute condemnation of the Fig-tree on which no fruit was found, as recorded by Matthew (xxi. 20-22) and Mark (xi. 20-25).

Thus we have seen, that by the "power" of Jesus in triumphing over Satan and casting out the demons, the world is becoming the kingdom which His Father appointed unto Him, and which, in the language of Jesus Himself, is already among men (Luke xvii. 21).

II.

ITS EBIONITE TENDENCY



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As already indicated, the dualistic view of the world, which regarded the system of things as under the rule of Satan and his hosts, who must be cast out, embraced also a generally antagonistic attitude to the world and the things of the world, including riches, earthly power, and human relationships, and a corresponding friendly feeling towards poverty and the poor. Many critics have already pointed out a few such Ebionite features in the Third Gospel; but just as we have found that its author, in the same interest, has devoted more attention than is generally supposed to the subject of demonology, so shall we discover, in the course of the following investigation, hitherto unsuspected proofs of Luke's leanings towards an Ebionite view of Christianity.

THE PREFACE.

(LUKE i. 1-4.)

His preface (i. 1-4) prepares us for his taking a view of the Gospel history independent of any which had been taken before. Even if we suppose that the other three Evangelists had done their work before he began to write, and if we suppose further that he includes them amongst the “many” narrators to whom he alludes, his statement would warrant us in at once assuming, that his account was intended to differ from theirs, not merely in unimportant matters, but in its leading characteristics. Accordingly we do find, as a matter of fact, that, on certain subjects, there is great diversity of presentation. This is true of demonology. Is it true of Ebionitism ?

Archdeacon Farrar,¹ even in enumerating many features in Luke’s Gospel which mark it out as “pre-eminently the Gospel of the poor and of humble people whom the world despises and ignores,” nevertheless says, “It is not by any means that he [Luke] reprobates the mere possession of riches: he recognises the faithfulness of a Nicodemus² and a Joseph of Arimathæa; but he saw the special necessity, in such days as those, to admonish the rich men who were

¹ ‘The Messages of the Books,’ p. 82 *sqq.*

² Luke never mentions the name of Nicodemus; he is known only to John: Joseph of Arimathæa is not styled a rich man by Luke, but by Matthew (xxvii. 57: cf. Luke xxiii. 50; Mark xv. 43).

grasping and oppressive and illiberal. Like St James, he felt it to be his duty to warn all who were tempted, as the rich in all ages are tempted, to trust in uncertain riches,¹ instead of being “rich towards God.” “It is not that he [Luke] holds poverty in itself to be a beatitude, but only that kind of poverty which is ‘not voluntary nor proud, but only accepted and submissive,’” &c. Again, “He [Luke] does not denounce riches, but only the wealth that is not ‘rich towards God’; nor does he pronounce a beatitude upon poverty in the abstract, but only on the poverty which is patient and submissive.”²

We shall see whether this attempt to minimise a conspicuous feature of Luke’s work is justifiable or not.

THE BIRTH AND INFANCY OF JOHN AND JESUS.

(MATT. i. 17-ii. ; LUKE i. 5-ii. *Unknown to MARK.*)

The first passage in Luke which claims our attention is the account of the Annunciation of the birth of John the Baptist (i. 5-25). There is nothing equivalent in Matthew. Luke’s narrative of John’s birth is premonitory of much that is found in the subsequent chapters ; while the near personal relationship between the family of John and that of Jesus,—which is not so much as indicated by Matthew,—as well as their

¹ This phrase is not in Luke, but in 1 Tim. vi. 17.

² Farrar’s St Luke—Camb. Bible for Schools, p. 27.

almost synchronous appearance in the world, points, as Schwegler¹ remarks, to a Jewish-Christian setting. Whatever may have been Luke's source for his two first chapters, which deal as much with doctrine as with history, a close perusal of them conveys the impression that the writer desired to see the foundation of his work embedded in an essentially Ebionite soil, where righteousness and lowliness, in the Old Testament sense, flourished together. He felt himself at liberty, "having traced the course of all things accurately from the first," to record all the circumstances in the early life of John and Jesus. The author evidently wishes to institute a parallel between the two, at least in the beginning of their life. The ~~setting~~ of both lives is similar in kind—poor and lowly. With this feature, there is a strong blending of the legal and priestly strain. John's father, Zacharias, a priest, and a righteous man, is of the course of Abijah, only the eighth in order of the twenty-four instituted by David; but it is important to note that Elisabeth, his wife, also a righteous person, "walking in all the commandments and ordinances of the Lord blameless," is of nobler priestly descent, being of the house of Aaron. Thus on the mother's side, who was held by the Jews in higher estimation than by other oriental peoples, with the possible exception of the Egyptians, the spiritual eminence of John is established—still, however, merely

¹ Das Nachap. Zeitalter, ii. p. 56.

in a priestly sense. By himself it was to be developed in another direction, and to assume an ascetic form. John is to be “great in the sight of the Lord,” yet he is to drink no wine nor strong drink, and be bound by the strictest Nazarite vow. These things are to mark him off from the “present world,” and as they are mentioned, they must have had an interest for the writer, which is best explained by the spirit of Ebionitism, to which such features of character were precious. In John the antithesis of the world and God, the flesh and the spirit, the *aiών οὗτος* and the *aiών μέλλων*—the world present and the world to come—will find sharp realisation. Hence we are not surprised at the statement (i. 15), “And he shall be filled with the Holy Spirit, even from his mother’s womb,”—this possession being, as we have seen, a prominent idea in Luke’s Gospel. In the same light, John, as a forerunner, has for his prototype Elijah (i. 17), a man of solitary life, caring nothing for the world, the things of the world, or even the wants of the body, and supported at one time by the ministry of ravens. It cannot be disputed that John, for the most part, fulfilled that rôle, in his opposition to the world and the princes of the world, and in his severe life. Nor should it be forgotten that Jesus, in His exhortations to His followers to cease from care for food and raiment, urges on them a mode of life of which Elijah and John were perfect examples; and the fact that Luke (xii. 24)

reports the words of Jesus thus, "Consider the *ravens*," where Matthew (vi. 26) has, in general terms, "Consider the birds of the heaven," possesses at least a strange interest in this connection.

Glancing a little forward, we find that the author, in his arrangement of his materials, compares Jesus Himself in some degree with Elijah, or Elijah's successor. When (iv. 24-27) the people of Nazareth, in their unspoken desire that He should favour them with works similar to those done at (*εἰς*) Capernaum, are rejected by Him on the ground that "no prophet is acceptable in his own country," and that, though its need is great, there are many other places equally in need, he cites the conduct of Elijah and his spiritual successor Elisha, in similar circumstances, in defence of His resolve. Observe that this passage is peculiar to Luke, and occurs at the very opening of the ministry of Jesus. May we not infer that Luke believed in a parallelism between Jesus and Elijah or Elisha of a deeper kind than was to be found in merely external miraculous acts—viz., in a similarity of spirit and way of life? At all events, we may insist on a parallelism between John and Jesus at many points in their early history, beginning with the Annunciation of the birth of each by the angel Gabriel¹ (the angel is not named in Matthew), in the presence of

¹ Luke names Gabriel as the messenger of joy: cf. Daniel viii. 16; ix. 21. Michael is the antagonist of evil: Jude 9; Rev. xii. 7.

the Holy Spirit in both from their earliest existence, in the prophecy of the future greatness of both in the very same words, “He shall be great”;¹ in the facts that the one is to be called “the prophet of the Highest,” the other “the Son of the Highest”; that the growth and development of both are specially noted; that John “was in the deserts till the day of his showing unto Israel,” and Jesus was baptised and encountered His temptation in the wilderness before His public life began; that John was “to be filled with the Holy Spirit,” and Jesus returned from the desert “in the power of the Spirit” into Galilee, selecting, on His appearance as a reader in the synagogue, the passage from Isaiah beginning, “The Spirit of the Lord is upon me”; and finally, that as John was to go forth before the Lord in the spirit and power of Elijah, Jesus actually sought defence for His own conduct at Nazareth in the actions of Elijah and his spiritual son and successor Elisha. The record of these resemblances and parallelisms can hardly be accidental: taken together, they point in one direction, and lead us to a common soil upon which the author rears a superstructure which exhibits essentially Ebionite features.

At i. 26, the story of the Annunciation of the birth of Jesus begins. The place is so obscure that not

¹ Cf. Acts viii. 10, “This man is that power of God which is called Great.”

only its name, Nazareth, but the region, "a city of Galilee," must be given by the author. It is Joseph that is described as of the house of David; the betrothed virgin's name is merely given as Mary—her family is never named. Godet thinks that her Davidic descent is not disproved by the mere fact of Luke's silence on the subject, and points to i. 32, 69, where Jesus is alluded to as David's son, in corroboration of His descent from the great king through His mother. This is one instance of the use to which the argument *c silentio* is put by those who uphold the supplementary or complementary theory of the Gospels. It is enough to point out, with Farrar (*Luke, Camb. Bible for Schools*, 'Excursus II.'), that "we are nowhere told that Mary was of the house of David, for both the genealogies of the Gospels are genealogies of Joseph." The pedigree which connects Jesus with David, according to Luke, is decidedly traced through Joseph, the putative father of Jesus; and, in the face of this fact, if Luke was besides aware of the Davidic descent of Jesus through Mary, it would be very difficult to account for its non-appearance in his narrative. On the contrary, twice for Matthew's once, does Luke mention that Joseph was of the house of David; while there is no mention at all, in either Evangelist, of the descent of Mary from David, or any prince. Mary's family is not even named.¹ There is

¹ Farrar, 'Messages of the Books,' p. 82: "In his [Luke's] Gospel it

no evidence to show that Mary was of the lineage of David, or that her genealogy is involved in that of Joseph, and that they were first cousins (Farrar). The bare position must be accepted that it is on *Joseph*, the putative father of Jesus, not on *Mary*, that Luke bases any family pretensions or dignity.¹ Now, if the object of Luke in writing his Gospel was, as some say, irenic, may we not understand why he inserts the words *ὡς ἐνομίζετο* ("as was supposed," iii. 23) before the name of Joseph in his genealogical register? At all events, it is clear that Jesus, being certainly the son of Mary, has no high descent claimed for Him by the Third Evangelist. He is the son of an obscure and poor, though highly favoured, woman (i. 28, 30, 48, 52, 53).

is to the poor peasant-girl of Nazareth that the angel comes. It is she who represents humanity in its lowest, simplest form, and the only '*sancta, sanctissima*' that she can claim is in the pure and sweet submission of 'Behold the handmaid of the Lord.'

¹ The later Ebionites believed in the Messiahship but not the divinity of Jesus. The former was conferred on Him at His baptism; His supernatural origin was altogether denied. The passage in Isa. vii. 14, which Matthew, but not Luke, quotes, was to them not conclusive proof of His birth from a virgin. See Neander, vol. i. p. 480; Gesenius, Heb. Lex. Luke is the only writer in the New Testament who speaks of the "parents" (*γονεῖς*) of Jesus—see ii. 27, 41; iv. 22, "Is not this Joseph's son?" Once (ii. 48) Joseph is called "thy father" by Mary in addressing Jesus (ii. 33): "And his father and his mother marvelled" (*δι πατὴρ αὐτῶν καὶ ή μήτηρ αὐτῶν*). Cf. Matt. xiii. 55, "Is not this the carpenter's son? and is not his mother called Mary?" where Mark (vi. 3) has merely, "Is not *this* the carpenter, the son of Mary?" &c. Mark never alludes to Joseph. See also John i. 45; vi. 42, "son of Joseph."

Only in a legal, not a natural, sense, therefore, could Jesus be called a “Son of David,” or receive “the throne of his father David” (i. 32); and in this aspect too must be regarded the words of Zacharias, recorded by Luke (i. 69): the Lord “hath raised up a horn of salvation for us in the house of his servant David.” This difference must be borne in mind, for again at ii. 4, we are told quite clearly it was on Joseph’s account the journey to Bethlehem was undertaken, “because he was of the house and family of David, to enrol himself with Mary, who was betrothed to him, being great with child.” It was probably for other than legal reasons that Joseph took Mary with him. As Meyer remarks (Com. on Luke): “From Mary’s sharing in the journey we are not to conclude that she was likewise of the family of David. She journeyed voluntarily with Joseph *as his future wife*, and Joseph journeyed as a member of the house of David. If Luke had had in his mind the thought that Mary shared the journey as a descendant of David, he must have written, and that at the end of ver. 5, διὰ τὸ εἶναι αὐτοὺς, κτλ., “because *they* were of the house,” &c. There is absolutely no proof of Mary’s descent from David or any prince; and there is presumptive evidence in her own words—i. 52, “He hath put down princes from their thrones, and hath exalted them of low degree”—that she regarded herself as not only poor but of humble extraction,—“an in-

significant maiden from the people, an artisan's betrothed bride.”¹

Passing over other details of a similar character, we come to the Song of Mary (i. 46-55). This rapturous hymn has been compared to the Song of Hannah (1 Sam. ii. 1-10) and to the Hymn of Judith (Jud. xvi. 1-17), and has been called “a mosaic of quotations from the Old Testament,” especially from 1 Samuel, the Psalms, 2 Kings, Job, &c. In its tone of triumph it resembles also the Song of Moses and the children of Israel after the overthrow of Pharaoh and his host (Exod. xv. 1-18). The first outburst of her joy is caused by the thought that she, a mere “handmaiden” (or rather “bondmaiden,” *δούλη*), had been “looked upon” in her “low estate” (*ταπείνωσιν*); and throughout the four strophes of the song the changes are rung on the same theme. Her joy at the favour shown to her is swallowed up in her exultation over the downfall of “the proud,” “the rich,” and “princes,” and the elevation of “them that fear” God, “them of low degree,” and “the hungry.” It is the Mighty One (*δυνατός*) who hath done great things for her; that hath cast down princes (*δυνάστας*) from their thrones; exalted (*ὕψωσεν*) them of low degree (*ταπεινούς*); filled the hungry (*πεινῶντας*) with good things; and sent the rich (*πλούσιοντας*) empty away. Attempts have been made to take the principal terms here quoted in

¹ Meyer, Com. on Luke.

a figurative sense, and to show that those “of low degree” are not really people of low social rank, that “the hungry” are those who “hunger and thirst after righteousness,” that “the rich” are only those who are not “rich towards God,” &c.—by which process all the charming naturalness of the song, as coming from the lips of Mary, is destroyed. The compensation of the poor and the oppressed, so prominently taught as a doctrine in many parts of the Old Testament, and not unknown to the Book of Psalms, is here conceived as already realised in this world in the case of Mary and her future offspring, and she eloquently proclaims her own and her son’s poverty and lowness of origin. The investigation of the late Dr Hatch, whose death every true Biblical student must mourn, as to the meaning in Biblical Greek of the words *πένης*, *πραιτος*, *πτωχός*, *ταπεινός*, is conclusive on this point. He says:¹ “The inference to which these comparisons lead is that the *πτωχοί* (destitute), *πένητες* (poor), *πραιτεις* (meek), *ταπεινοί* (lowly, of low estate) are all names for one and the same class, the poor of an oppressed country, the peasantry or *fellahin*, who, then as now, for the most part lived quiet and religious lives, but who were the victims of constant ill-treatment and plunder at the hands not only of tyrannical rulers but also of powerful and lawless neighbours.” He further believes that in Luke the absence of certain

¹ Essays in Biblical Greek, p. 76.

modifying phrases employed by Matthew in speaking of the poor, and the hungry and thirsty, “ helps to confirm the view that the words themselves have the connotation which they have in the LXX.” The favour shown to Mary has no other visible ground in the narrative than her “ low estate ” : “ For he hath looked upon the low estate of his handmaiden ; for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things ; and holy is his name. And his mercy is unto generations and generations on them that fear him. He hath showed strength with his arm ; he hath scattered the proud in the imagination of their heart. He hath put down (*καθεῖλεν*) princes from their thrones, and hath exalted them of low degree.¹ The hungry he hath filled with good things, and the rich he hath sent empty away.”² It is the most triumphant paeon in

¹ Cf. Ecclesiasticus x. 14, 15 : “ The Lord hath put down the thrones of rulers, and set up the meek in their stead ; the Lord hath plucked up the roots of the nations [Gentiles], and planted them of low degree in their stead ” (*θρόνους ἀρχόντων καθεῖλεν δὲ Κύριος, καὶ ἐκάθισε πρᾳεῖς ἀντ’ αὐτῶν βίξας ἐθνῶν ἐξέτιλεν δὲ Κύριος, καὶ ἐφύτευσε ταπεινοὺς ἀντ’ αὐτῶν*). Ps. cxlvii. 6 : “ The Lord upholdeth the meek ; he bringeth the wicked down to the ground ” (*ἀναλαμβάνων πρᾳεῖς δὲ Κύριος, ταπεινῶν δὲ ἀμαρτωλούς ἔως τῆς γῆς*). Ps. cxiii. 7, 8; Ps. cvii. 40.

² Cf. Ecclesiasticus iv. 1, 2, 8 : “ My son, defraud not the poor [*πτωχοῦ*] of his living, and make not the needy eyes to wait long. Make not an hungry soul [*ψυχὴν πεινῶσαν*] sorrowful ; neither provoke a man in his distress. Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.” Ps. cvii. 9 : “ For he satisfieth the longing soul, and the hungry soul he filleth with good ” (*ὅτι ἐχόρτασε ψυχὴν κενήν, καὶ πεινῶσαν ἐνέπλησεν ἀγαθῶν*).

praise of poverty and the overthrow of the great that the strictest Ebionite could desire. The opposition between the two classes—the proud, the mighty, the rich, and the lowly, the hungry, the poor—here portrayed, is no less significant than that found in Ecclesiasticus xiii. 18-20: “What peace is there between a hyena and a dog? and what peace between the rich man and the poor? As the wild ass is the lion’s prey in the wilderness; so the rich eat up the poor. As lowliness [*ταπεινότης*] is an abomination to a proud man¹ [*ὑπερηφάνω*], so is a poor man an abomination to a rich man.” In Mary’s Song, therefore, we have presented to us this opposition in a lyrical form: it sounds like the trumpet-notes of a herald announcing the victory of Jesus and the triumph of poverty throughout the Gospel.

The joy of Mary is re-echoed by Zacharias at the circumcision of John, but in a more subdued key, as befitting the forerunner’s position (i. 67-79). Salvation from their enemies and from the hand of all them that hate them, through the raising up of a horn of salvation in the house of David, is the great theme. The victory over their temporal enemies, the civil power, has, however, a spiritual goal, in the greater freedom to be secured for the service of God without

¹ The same word as in Luke i. 52. Cf. Tobit iv. 13: “Turn not away with a proud heart [*μὴ ὑπερηφανεύον τῇ καρδιᾳ σοῦ*] from thy brethren.”

fear. In this interest, the antithesis of the kingdom of light and the kingdom of darkness, so peculiarly Ebionite, is not forgotten at the close: “To give knowledge of salvation unto his people in the remission of their sins, because of the tender mercy of our God, whereby the dayspring from on high shall visit us; to shine upon them that sit in darkness and the shadow of death;¹ to guide our feet into the way of peace.”

The mean surroundings at the birth of Jesus are particularly noted by Luke, in his account at ii. 7: “And she brought forth her first-born son; and she wrapped him in swaddling-clóthes, and laid him in a manger, because there was no room for them in the inn.” There is no trace of the manger in Matthew: he even passes lightly over the birth at Bethlehem in a subordinate clause—ii. 1: “Now when Jesus was born [τοῦ δὲ Ἰησοῦ γεννηθέντος] in Bethlehem of Judaea in the days of Herod the king, behold,” &c. He seems rather to be ignorant of the manger altogether, for he says at ii. 11 that the wise men came “into the house” (*εἰς τὴν οἰκίαν*), which can hardly stand for the stable of a friend, and probably means the house or home of Joseph (see Meyer on vv. 11 and 23). However this may be, it is plain that Luke con-

¹ Cf. Ps. cvii. 10: “Such as sat in darkness and in the shadow of death, being bound in poverty and iron” (*καθημένους ἐν σκότει καὶ σκιᾷ θανάτου, πεπεδημένους ἐν πτωχείᾳ καὶ σιδήρῳ*); also ver. 40.

ceived more clearly than Matthew the fact of the low estate and poverty of Joseph and Mary and her first-born child. This poverty is an essential feature of Luke's narrative.

The same characteristic is manifest in the next incident, the visit of the shepherds (ii. 8-20). It stands in sharpest contrast to the visit of the Magi in Matthew (ii. 1-12). The high social position of the Magi or wise men is attested by their sumptuous gifts, as well as by the alarm of Herod and all Jerusalem at their question, "Where is he that is born King of the Jews ? for we have seen his star in the east, and are come to worship him." The humble condition of the shepherds is equally remarkable in Luke's narrative. Among the later Jews the occupation of a shepherd was not held in much esteem.¹ The babe in Matthew is born a veritable King of the Jews—hence the perturbation of Herod and all Jerusalem—and as such He is worshipped by the Magi, and to Him are presented gold, frankincense, and myrrh,—all royal gifts. The shepherds, however, having no such expectations of kingly dignity, present no such offerings. *They* are cast into sudden fear by the brightness of the glory of the Lord, and need to be assured, for it is glad tidings of great joy (*εὐαγγελίζομαι χαρὰν μεγάλην*) that come to them. They merely look for a

¹ Shepherds, "the despised successors of the patriarchs."—Westcott, 'Intro. to the Study of the Gospels,' p. 314.

Saviour, whose lowly earthly surroundings are glorified and exalted by the very mention of them by the angel in the same words as those already used in the narrative: "Ye shall find a babe wrapped in swaddling-clothes, and lying in a manger" (see also ver. 16). His future work shall be not that of a king or governor (Matt. ii. 2-6), but, according to Luke, shall promote the glory of God in the highest, and "on earth peace among men in whom he is well pleased." The earliest courtiers of the new spiritual power are not, according to Luke, the ambassadors of an Eastern king, but representatives of one of the poorest and most laborious classes among the Jews, the shepherds. The Magi have their guiding star, which conducts them at last to the house in Bethlehem where Jesus lay; the shepherds behold an angel of the Lord standing by them in resplendent glory, announcing in so many words the very time and place of the Saviour's birth, and a multitude of the heavenly host with the angel praising God. These men could offer nothing but the warmth of their affection at the manger-cradle of Jesus; and instead of requiring to flee, like the Magi, before the face of Herod (Matt. ii. 12) after their obeisance, they returned in peace and safety to their homes (Luke ii. 20), "glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them,"—happy that God had so graciously acknowledged them in their low estate, and raised up

from the very lap of earth a herald of peace and good tidings to the poor.

Thus was Jesus welcomed, according to Luke, not by the great and mighty ones of earth, but by the poor and lowly. He is so obscure, not to say insignificant, that Herod passes him over;¹ here there seems no occasion for the jealousy of the tetrarch, so apparent in the First Gospel, or for the massacre of the innocents, or for the flight into Egypt—if, indeed, even a place can be found for any or all of these incidents in the chronology of Luke. We read rather that Jesus was circumcised eight days after His birth, that both mother and babe remain in Bethlehem in quietness for forty days—the time of Mary's purification—and that at the end of that period Jesus is boldly brought up to Jerusalem, where Herod is, for presentation in the temple. Moreover, He is there publicly recognised as the “consolation of Israel” (Luke ii. 25) by the aged Simeon, who receives the child in his arms, utters a *Nunc Dimittis*, and, blessing “father and mother” (ii. 33, 34), pronounces a prophecy regarding Mary and her child (vv. 34, 35). Anna, the venerable prophetess, too, “coming up at that very hour,” pays a similar tribute to the child, and speaks “of him to

¹ The name of Herod (Antipas) does not appear in Luke's narrative till iii. 1. He seems to become aware, for the first time, of the existence of Jesus at ix. 7, but no murderous intentions are revealed till xiii. 31. The Herod of Matt. ii. 1, 3, 12, 15 is Herod the Great, father of Antipas, Archelaus, and Philip.

all them that were looking for the redemption of Jerusalem." These demonstrations of sacred joy at the fulfilment of pious longings could hardly be kept a secret within the temple walls; yet, on the completion of the ceremonial, the party returns "to Galilee, to their own city Nazareth" (Luke ii. 39), apparently quite unconscious of any danger arising from Herod, such as is mentioned in Matthew. Still less are the designs of Herod easy to be reconciled with the practice of the parents, recorded by Luke alone (ii. 41), of going up to Jerusalem every year at the Passover time. This sense of security and repose, discernible in Luke's narrative, as contrasted with the fears and turmoils and flights contained in Matthew's account, is not the least strong proof of the writer's disinclination to allow Jesus, even as a child, to be reckoned among the great ones of the earth. He should only be "great" in the sight of the Lord, and "the Son of the Highest" (i. 32).

The next point bearing on this question of poverty is the nature of the offering given in the temple. It is noteworthy that the passage cited by Luke (ii. 23, 24) from Leviticus¹ omits mention of the alternative and customary offering of a lamb on the occasion of a purification, and gives only the humbler offering of "a

¹ "And if her means suffice not for a lamb, then she shall take two turtle-doves, or two young pigeons; the one for a burnt-offering, and the other for a sin-offering."—Levit. xii. 8.

pair of turtle-doves or two young pigeons." Luke does not state that Mary presented the less costly sacrifice, or indeed any offering; but the presumption is, judging from his omitting to mention the regular offering—a lamb—that the less costly alternative of a pair of turtle-doves, or of two young pigeons, was the more befitting gift in her case. It was only by poor people that these minor offerings could be substituted for the lamb.

Further, in Luke, no notice is taken of the child Jesus by the official priesthood, any more than by the heads of the civil power. Only Simeon and Anna, both righteous and devout, the counterparts of Zacharias and Elisabeth, receive Him in the temple. The former is absorbed in the service of the Lord, waiting, as it is said, "for the consolation of Israel"; the latter is of great age and moral purity, if not of austere asceticism, "being a widow for fourscore and four years, departing not from the temple, but serving God with fastings and prayers night and day." If Simeon lives for no other end than "the consolation of Israel," Anna is also dead to the outer world. Both spontaneously recognise the child Jesus in virtue of their piety; and, in Simeon's case, through the Holy Spirit, "their eyes see the salvation of the Lord." Simeon, almost echoing the words of Zacharias, speaks of Jesus being a light to lighten the Gentiles; while to Mary herself, who had sung of God casting down princes from their thrones, the aged saint's words,

“Behold, this child is set for the falling and rising up of many in Israel” (ii. 34), would be peculiarly welcome. As if, however, to guard her against clustering dreams of temporal aggrandisement around her child’s life, Simeon adds that He is “for a sign that shall be spoken against; yea, and a sword shall pierce through thine own soul; that thoughts out of many hearts shall be revealed.”

Among His own people, then, is Jesus recognised for what He is by simple shepherds and devout saints, whose eyes are strained beyond the present world; not worshipped as a king by wise men from another land, bringing royal gifts, nor sought after by Herod, another king, to worship or destroy Him. In all these particulars it is not difficult to trace indications of the dualism between the visible and the invisible world, the *aiών οὗτος* and the *aiών μέλλων*,—the kingdom of light and the kingdom of darkness, the spiritual ascendancy of the poor and lowly over the rich and lofty—so characteristic of a certain section of Jewish thought.

THE PREACHING OF JOHN THE BAPTIST.

(MATT. iii. 1-12 ; LUKE iii. 1-18 ; MARK i. 1-6.)

The account of the phenomenal appearance of Jesus in the temple at the age of twelve, which we owe to the Gospel of Luke (ii. 42-51) alone, is paralleled by his more elaborate account of the preaching of John

in the wilderness. Though Luke certainly gives no details regarding John's food and dress as are found in Matthew (iii. 4), more attention is bestowed on John's teaching. Here, again, the familiar notes are sounded, and this time by the help of a quotation from Isaiah, which Luke gives at greater length than Matthew: "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall become straight, and the rough ways smooth; and all flesh shall see the salvation of God." Matthew has contented himself with the first part: "The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight;" as does also Mark. The value of Luke's addition consists in this, that it becomes in his hands a figurative sketch of the principles already foreshadowed in Mary's song—the humbling of the mighty and the exaltation of the lowly. According to the view of John the Baptist, in Luke, the whole world is lying in wickedness: he preaches repentance to all alike, without distinction; all are under the dominion of the prince of this world; and he meets every one that flocks to his baptism with the same unmitigated condemnation, "Ye offspring of vipers!" (iii. 7: "He said therefore to the multitudes that went out to be baptised of him, Ye offspring of vipers! who warned you to flee from the wrath to come?") In Matthew (iii. 7) it is only the Pharisees and Sadducees

who are so addressed, as if the writer were not so deeply conscious as Luke of the complete antagonism of this high priest of asceticism to the whole world. In Luke, even special classes are brought forward and arraigned, as representatives of the special evils of the times. To the comfortable and easy, John says, as Jesus did to His own disciples ("Neither have two coats"—Luke ix. 3), "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." To the greedy and over-reaching farmers of the public taxes, "Extort no more than that which is appointed you" (cf. Zacchæus—xix. 8; the Pharisee and the Publican—xviii. 11); and to the turbulent, lying, and pillaging soldiery, "Do violence to no man, neither exact anything wrongfully; and be content with your wages."

If the people rebel against such strictness, John will not allow them to think that the *régime* of his greater successor will be any milder. Matthew and Luke here agree in representing John as occupying this position (Matt. iii. 11, 12; Luke iii. 15-17; to a certain extent Mark also, i. 7, 8). The purifying process of Him "that is mightier" than John is more severe than his own, as fire, the element of the new baptism, is more searching and destroying than water. In Luke this declaration is more impressive than in Matthew, coming, as it does, after the record of the special awards made at John's tribunal.

Not content with recording this particular account of John's preaching and censure of the various classes before him, Luke inserts here John's defiance and condemnation of Herod, "for Herodias, his brother's wife, and for all the evil things which Herod had done" (iii. 19). Herod was probably the only one unrepresented among the repentant multitudes at the banks of the Jordan; and John, the great contemner of the world, its habits, its sins, and its princes—the stern advocate of "purity, of abstinence, of prophetic righteousness, of personal moral struggle and wrestling instead of cheap 'divine service'"—is shut up in prison. The incident is an interruption to the chronological order, for the next verse in Luke (ver. 21) proceeds to describe the baptism of Jesus as if nothing meanwhile had happened. By this dislocation of the narrative of the baptism, we can well believe, therefore, that Luke intended the imprisonment of John, in consequence of his reproof of Herod, to form the climax and natural result of his teaching; and to make the imprisonment of John the starting-point of the ministry of Jesus. From this point onwards, until John sends a message to Jesus¹ (vii. 19), we hear no more of the Baptist; and from the solitude of the desert he thus passes, in virtue of his opposition to the world, into the solitude and inactivity of a prison.

¹ Mark does not record the message of John.

THE BAPTISM OF JESUS.

(MATT. iii. 13-17; LUKE iii. 21, 22; MARK i. 9-11.)

The baptism of the people is over, and Jesus, it appears, was also baptised amongst them.¹ This is the force of the words in Luke. He nowhere mentions distinctly, as Matthew and Mark do, that John baptised Him. This circumstance is worth noting, because, so far as Luke's account goes, John was unaware of the presence of Jesus—a supposition which, at least, seems to make Luke's narrative of John's subsequent message to Jesus (vii. 18-23) from prison more harmonious with this passage. In Mark, too, we are not certain that Jesus was recognised by John. But in Matthew there is the clearest recognition of, and the greatest deference paid to, Jesus by the Baptist in these words: "But John would have hindered him, saying, I have need to be baptised of thee, and comest thou to me? But Jesus, answering, said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he sufferereth him." The silence of Luke on this point is also more consistent with his view of the character and mission of Jesus, that He should, unobserved and undistinguished by any special mark of favour, or even of recognition on John's part, take His place among His sinful brethren, the lowly

¹ Meyer's rendering here is: "Whilst the assembled people were being baptised, it came to pass when Jesus also was baptised," &c.

among the low, to begin His career of raising them up. He "fulfilled all righteousness" in a higher sense in this way than if He had, merely on sufferance and after an apologetic word from John, descended into the stream like the rest. By doing as He is here represented, He silently marked His approval of John's spiritual position and doctrine as the initial step towards His own, and for the time identified Himself completely with that condemnation of sin and the world which the Baptist embodied. There is not, in Luke's narrative, the slightest trace of condescension, or, as some style it, accommodation, on the part of Jesus in submitting to the rite of John, by which His renunciation of the spirit of the world was sealed, and His public work begun. God's good pleasure is signified by the descent of the Holy Spirit upon Him, and He is acknowledged by His Father in these words: "Thou art my beloved Son; in thee I am well pleased."

THE GENEALOGY.

(MATT. i. 1-16 ; LUKE iii. 23-38. *Unknown to MARK.*)

At this remarkable juncture Luke records the Genealogy—*i.e.*, between the Baptism, when Jesus was declared to be the Son of God by the descent of the Holy Spirit, and the Temptation, when His Sonship was put to the proof. Matthew places his genealogy in the very forefront of his Gospel; in fact, he calls

his work “the book of the generation [or “genealogy”] of Jesus Christ” (i. 1). The two genealogies, however different they are in many respects, agree in this, that they both record the descent of Joseph, not of Mary. The “desperate expedients” resorted to by some critics to harmonise these two genealogies must be pronounced to be quite futile. At one time, Mary is supposed to be the daughter or the niece of Heli, the foster-father of Joseph, her husband, so as to connect her in kindred with him—an attempt which Meyer declares to be groundless: at another, “a single adoption and a single levirate marriage” are all that are wanted by Dr Farrar to bring the two genealogies into perfect harmony,—both of which hypotheses, he himself admits, “are not capable of rigid demonstration.” The real point at issue is, whether we have in either pedigree the descent of Joseph or of Mary; and the conclusion all simple readers of Scripture will come to is, that in both instances we have only the genealogy of Joseph. Mary’s may be involved in it, but there is no hint of such a thing. The passage itself is “as simple as possible until we want to force it to say what it does not say.” If so, the pedigree in Matthew or in Luke is no proof of the Davidic descent of Jesus as the Son of Mary and not the Son of Joseph. Even Farrar admits that Matthew gives merely the *legal* descent through a line of kings descended from Solomon—the *jus successionalis*;

St Luke the natural descent—the *jus sanguinis*. St Matthew's is a royal, St Luke's a natural pedigree.”¹ But in any case it is not the pedigree of Jesus. Matthew announces Jesus as the Son of David, the Son of Abraham, and then descends to “*Joseph, the husband of Mary*,”—in all, forty-two generations from Abraham to Joseph. Luke, on the other hand, begins with this Jesus (“Jesus himself,” iii. 23), who has been baptised and acknowledged as the Son of God, and connects Him *putatively* with Joseph, the son of Heli, in an ascending line up to Adam, the son of God—so that the two terms, Jesus and Adam, the former by declaration at the baptism, the latter by creation, are included under the same category as sons of God. David is mentioned in both as a link in the series; but, in Luke, the pedigree is no more conclusive of the Davidic descent of Jesus than it is of His Adamic origin. In Matthew, the important ancestors are Solomon, David, and Abraham, and the known line of kings descended from Solomon. In Luke, the ascent proceeds on the broad and ancient lines of humanity, and though the name of David is mentioned, he is the only king in the list, and below him there is a roll of unknown persons issuing from Nathan, the son of David, not from Solomon, and therefore not the royal line. Godet holds that “in Matthew we have an exact copy of the official register, while Luke gives us a

¹ St Luke—Camb. Bible for Schools, Excursus II., p. 374.

document, extracted from the public records, and compiled with a view to the person with whom the genealogy commences." However this may be, we are convinced that, whether the genealogy be that of Mary (and therefore of Jesus) or of Joseph (therefore not of Jesus, except in a legal sense), the pride of ancestry seems to the writer of the Third Gospel an alien feeling; the family in which Jesus had His origin is undoubtedly placed on the level of every human being's, and is ultimately resolved into Adam's sonship to God. In fine, the pedigree as given by Luke seems, as Keim says, "to be put to shame by the low estate to which the house had sunk;" and adds emphasis to the unknown mother's song of exultation at the downfall of the rich and the mighty. Mary herself lets no hint drop that she is of the house of David: she is told that her child shall be called "holy, the Son of God," and as such Luke proves Him to be by descent from Adam, as well as by special recognition at His baptism.

Thus the genealogy of Joseph, the reputed father of Jesus, indicates, according to Luke, the universal nature of the coming salvation from sin; and its main feature is the levelling down of all family pretensions to the common basis of humanity. The two final links in the chain, God and Joseph,—the Eternal, the Highest, and the lowly carpenter,—are thus, at this point in Luke's narrative, fitly brought together in a

Gospel which beyond all others preaches “good tidings to the poor.” We need seek for no other reason than this to account for the position of the genealogy in Luke’s narrative, where he represents Jesus as about “to make His beginning.”¹

THE PROGRAMME OF THE MINISTRY.

(LUKE *alone*, iv. 17-21.)

In the passage which Jesus reads from Isaiah in the synagogue at Nazareth, almost the first words are, “Because he anointed me to preach good tidings to THE POOR.” The clause is identical with the LXX. (Isa. lxi. 1). It is the key-note of the teaching of this Gospel with regard to the “things of the world.” Of course, it is contended by some² that “the poor” here are the same as “the poor in spirit” in Matt. v. 3. The corresponding beatitude in Luke (vi. 20) will be noticed in its proper place. Reference has already been made (p. 182) to Hatch’s judgment as to the use of the word here standing for “poor,” and translated $\pi\tau\omega\chi\circ\varsigma$ both in the LXX. and in the N. T., and therefore all that need be said here is, that we are content to accept the meaning as he defines it. The new

¹ This seems to be the force of the original—not, as in the R. V., “when he began *to teach*.” The work of Jesus was more than teaching.

² Farrar, for instance, who refers also to Matt. xi. 28—Bible for Schools.

spiritual power, with which Jesus expressly identifies Himself (Luke iv. 21), “To-day hath this Scripture been fulfilled in your ears,” proclaims His allegiance with the poor and the oppressed. This interpretation will alone unify all the numerous references to the poor and the rich to be found in the Gospel of Luke. Good tidings to the poor implies the condemnation of riches, and, in some instances, bad tidings to the rich. As we have seen that Luke, to a greater extent than any other Evangelist, surrounds the early life of Jesus with the tokens of poverty, so here, on the very threshold of His work, Jesus is reported as announcing that His first care, in virtue of His possession of the Spirit of the Lord, is to announce good tidings to the poor. Of these “words of grace” (iv. 22) the Third Evangelist affords ample illustration in the course of his work.

The significance of the passage lies in this, that whether we regard it as referring to the same incident as Matthew deals with at a later period in the ministry (xiii. 53-58; cf. Mark vi. 1-6), or as a totally independent event, it is placed by Luke in the forefront of the Gospel, and is the first considerable discourse of Jesus on His position and aims. The Evangelist knows of other appearances of Jesus as a teacher in the synagogues of Galilee after the Temptation (iv. 15), but this one alone is selected by him as appropriate to his purpose.

THE MIRACULOUS DRAUGHT OF FISHES, AND CALL
OF SIMON, JAMES, AND JOHN.

(LUKE v. 1-11 ; cf. MATTHEW iv. 18-22 ; MARK i. 16-20.)

The next incident which claims our attention is the miraculous draught of fishes. Critics are substantially agreed that the call of Simon, Andrew, James, and John, narrated by Matthew and Mark as the first active step¹ taken by Jesus in the establishment of the kingdom of heaven, is identical with the event here recorded by Luke. If so, several important differences emerge on comparison of the three accounts. First, Luke does not seek to associate disciples with Jesus in His work until he has demonstrated the ability of Jesus Himself to establish the kingdom of God by word and deed. Consequently, he represents Jesus as teaching in synagogues (iv. 15), and proclaiming, especially in the synagogue of Nazareth, the fulfilment of Isaiah's prophecy in Himself (iv. 16-21); he reports the testimony of the people as to the effect of His teaching (iv. 22), and the subsequent discourse of Jesus regarding the precedents of Elijah and Elisha for His own behaviour (iv. 23-27), together with His rejection. There is more teaching again, at iv. 31, at Capernaum, where He is better received,—

¹ Except the mere declaration at iv. 17 : "From that time began Jesus to preach, and to say, Repent ye ; for the kingdom of heaven is at hand." Cf. Mark i. 15.

followed by the record of His first miracle, the cure of a demoniac (iv. 33-37), of Peter's mother-in-law, of many sick and demoniacs at sunset (iv. 40, 41), and of the astonishing results of all these words and works on the multitudes that "sought after him." It is at this point, after such a full record of activity, that Luke, for the first time, introduces the phrase "the kingdom of God," in the lips of Jesus—iv. 43 : "But he said unto them, I must preach the good tidings of the kingdom of God¹ to the other cities also ; for therefore was I sent." The kingdom, in virtue therefore of the activity of Jesus alone, was presumably inaugurated in Capernaum at least, if not also in Nazareth. It is also while Jesus is addressing the multitudes from a boat on the lake that the miracle is performed, and in consequence of it, Simon, James, and John are called. The causal connection of events is quite different in Matthew and Mark,—Simon and Andrew, James and John being called before there is any but the most meagre record of preaching, and none of healing, given. Second, Andrew is not named in Luke's account as having been called : he is included, however, in the list of the Twelve at vi. 14. Third, Matthew and Mark agree that Simon and Andrew were still pursuing their calling when Jesus addressed them : Luke

¹ Luke adheres throughout his work to this phrase. He never employs Matthew's extremely common term, "the kingdom of heaven." Mark invariably follows Luke's practice.

represents the fishermen as having abandoned their utterly unsuccessful all-night toil, and in the act of washing their nets. James and John, according to Matthew and Mark, were ashore mending their nets: Luke mentions that these two were partners¹ with Simon. Fourth, the introduction of the miraculous draught of fishes is due to Luke alone, and this fact must be particularly noted in connection with his statement that the fishermen had been toiling all night quite unsuccessfully, and now, in the day-time, when it was useless to fish, they were washing their nets at the margin of the lake. Fifth, Matthew and Mark agree that, at the bidding of Jesus, Simon and Andrew left their nets and followed Him; and as to the sacrifice of John and James, Matthew says that "they left the boat and their father, and followed him;" while Mark at this point mentions the curious reservation, "they left their father Zebedee in the boat *with the hired servants*, and went after him." But in Luke we have, in consequence of his new feature of the miraculous and multitudinous draught of fishes, an entirely different complexion thrown on the nature and extent of the sacrifice made by Simon, James, and John. We read that "they filled both boats, so that they began to sink:" and Simon Peter "was amazed,

¹ "Sharers in the profits" (*koinωνοι*), besides being "companions in labour" (*μέτροχοι*), ver. 7,—both translated "partners" by the Revisers. For the miracle itself, cf. John xxi. 3-11.

and all that were with him, at the draught of the fishes which they had taken ; and so were also James and John, sons of Zebedee, which were partners with Simon : and when they had brought their boats to land, they left all, and followed him." Thus, the idea of sacrifice of worldly goods is heightened by Luke by the presence of the miracle in his account of the call of the disciples he names. The interests of James and John are deliberately bound up with those of Simon, and all three are represented as forsaking, not merely father and boats and nets, but also the contents of their abundant spoils of an unexpected adventure, at a juncture when it would have been most profitable for them to have remained and been enriched. The reaction of feeling caused by the transition from protracted and hopeless toil to the possession of such abundance, must have made the sacrifice of the fishermen a severe effort. This certainly is the effect of Luke's narrative in its internal lights and shades, and also as contrasted with the other accounts. The things of the world must be forsaken at the call of Jesus.

It is curious to note, in connection with this passage, that though Luke (as well as Matthew and Mark) reports Peter as reminding Jesus of this sacrifice afterwards (xviii. 28), he does not make it appear, as Matthew does (xix. 27, but not Mark, x. 28), as if Peter regretted it, or looked for compensation.

Luke consequently omits the words, "What then shall we have?"¹

THE CALL OF LEVI (MATTHEW).

(MATT. ix. 9, 10 ; LUKE v. 27-29 ; MARK ii. 13-15.)

As was the Master, so should the disciple be,—poor whatever his former station, whether fisherman trusting to a precarious calling, or tax-gatherer living sumptuously every day. All must occupy the same level as followers of Jesus. Thus, in the next instance of the call of a disciple, Levi or Matthew, the tax-gatherer, must conform to the complete sacrifice of worldly goods. The subjects dealt with by Luke since the last passage was touched are the Healing of a Leper and the Healing of a Paralytic, neither of which affords any material for the illustration of the idea in question. In Matthew and Mark other subjects are introduced in the interval, some of which, bearing on the point under discussion, will be considered later, in connection with their parallels in Luke. The Synoptists agree in recording the bare facts of the call of Matthew, and the subsequent feast. It is a typical example. For some expositors the chief interest culminates in the reply of Jesus to the Pharisees and scribes, in defence of His eating and drinking in a

¹ Before this, at xiv. 33, Luke, in stating the conditions of discipleship, alone records the strong words, "Whosoever that renounceth not all that he hath, cannot be my disciple."

tax-collector's house (Luke v. 32): "I am not come to call the righteous but sinners to repentance," or, as it appears in Matthew and Mark: "I am not come to call the righteous, but sinners." But while this is a very important feature, the circumstances of the call itself, and the motive of the feast, are apt to be overlooked. Luke alone declares in so many words that Levi "abandoned everything" (*καταλιπών πάντα*, ver. 28) when he obeyed the call of Jesus. The sacrifice is as complete as in the case of the three fishermen already called, besides being probably of much larger dimensions. Regardless of consequences, pecuniary or social, he resolved to share the life of Jesus, and he forsook all, without even re-entering his "receipt of custom." It is all the more necessary to emphasise this peculiarity of Luke's narrative, since Plumptre (Smith's Bib. Dict., Art. "Publican") unwarrantably supposes, probably from the silence of the other two Synoptists, that Matthew may have returned to his calling.

The effect of Luke's representation of Levi's abandonment of all his worldly goods in order to follow Jesus, is enhanced as we proceed further in his narrative, and read (ver. 29): "And Levi made him a great feast in his house," at which a great multitude of publicans and of others was present. It was a farewell banquet, significant at once of Levi's breach with his old life, and of the division which Jesus now pro-

voked between the Pharisees and Himself on a social question. The theocratic caste was levelled by Jesus when He ate with tax-gatherers. This, as well as the fact that Levi, according to Luke, purposely made for Jesus a great feast (or reception) in his own house, attended by many members of his own class, is clearly before the Evangelist's mind as he writes, and brings into relief at once the importance of Levi's sacrifice in itself, and the cleavage in the ranks of men which the teaching and practice of Jesus would accomplish. When we turn to Matthew's account, we are left in uncertainty as to whether the meal—for here it is nothing special—took place in the house of Jesus or of Levi. Meyer holds to the former, Godet to the latter, opinion; and the same dubiety hovers over Mark's words. Luke makes it plain by his precise language that Levi, in purposely giving the feast in his own house, "had something to sacrifice."¹ Mark makes out, *suo more*, that many tax-gatherers and sinners, of their own accord, followed Jesus to *wherever the meal was partaken of*, and were perhaps joined at the table by the scribes of the Pharisees² who raised the outcry against Jesus, indirectly through His disciples, for eating and drinking with "publicans and sinners." If this be so, Mark's estimate of the position is not so definite as Luke's, who conceives clearly

¹ Farrar, Bible for Schools.

² The reading will bear out this view.

these facts: (1), the large sacrifice made by Levi; (2), the feast given in his house; and (3), the breach caused between Jesus and the theocratic dignitaries on a social question.

THE ADDRESS TO THE DISCIPLES.

(LUKE vi. 20-49. Cf. passages in MATT. v. 1-7. *Unknown to MARK.*

With the call of the four disciples, Simon, James, John, and Levi, the specific narratives of that nature stop in Luke, and at vi. 14-16 we have a complete list of twelve disciples who are there also named apostles. Matthew and Mark describe the call of Andrew in addition, but they also maintain silence as to the call of the others. That they all, as well as the general body of disciples, had made similar sacrifices of worldly goods, we cannot doubt from Luke's account, as furnished in this section. It corresponds with portions of the Sermon on the Mount, as reported by Matthew, and the words of Jesus are addressed in both cases to His disciples (vi. 20; cf. Matt. v. 1). But there was present also a multitude of people, as is expressly mentioned by Luke, and only implied by Matthew, some of whom appear, as will be seen below, to be directly denounced by Jesus in words which are peculiar to Luke's narrative. To His disciples, however, the first utterance of Jesus is, "Blessed are *ye poor*, for yours is the kingdom

of God,"—a striking consolation for their poverty, whether the result of renunciation or not. Matthew (v. 3) has, "Blessed are the poor *in spirit*; for theirs is the kingdom of heaven." Luke's "poor" here are unquestionably the *ταπεινούς* ("them of low degree") of Mary's song (i. 52). His next beatitude is in the same strain: "Blessed are *ye that hunger now* [*οἱ πεινῶντες νῦν*], for *ye shall be filled*" (*χορτασθήσεσθε*):¹ another remarkable echo of the expression in Mary's song (i. 53): "*He hath filled the hungry with good things* [*πεινῶντας ἐνέπλησεν ἀγαθῶν*], and the rich he hath sent empty away."

The second beatitude in Luke, moreover, is in striking contrast to Matthew's (v. 6): "Blessed are they that hunger and thirst² *after righteousness* [*πεινῶντες*

¹ The verb here used, *χωρτάζω*, "to satisfy with food," in New Testament usage is constantly interchanged in the LXX., especially in the Psalms, with the verb *πίμπλημι*, "to fill," to translate the same Hebrew word. In the passage which most resembles Luke i. 53 —viz., Ps. cvii. 9, *ὅτι ἔχόρτασε ψυχὴν κενὴν, καὶ πεινῶσαν ἐνέπλησεν ἀγαθῶν*, "For he satisfieth the empty soul, and the hungry soul he filleth with good things," there is only one verb in the Hebrew sentence, which in the LXX. is, for the sake of the parallelism, reproduced by the two Greek ones already mentioned. It is curious that in Mary's song Luke uses one of them (*πίμπλημι*), while in the beatitude of Jesus he uses the other (*χωρτάζω*), and both are found in Ps. cvii. 9, as noted above. It is useless to plead that the words of Mary and Jesus are to be taken in a spiritual sense, for a reference to Ps. cvii., which sings of the privations of the children of Israel in the wilderness, is enough to refute the contention. See besides Ps. lxxxii. 16; cxxxii. 15: "Her poor will I satisfy with bread" (*τοὺς πτωχὸν αὐτῆς χορτάσω ἄρτων*). Cf. James i. 9.

² Luke adheres strictly to the words of the Psalm (cvii. 5—

καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται], for they shall be filled.¹ The third beatitude, again, “Blessed are ye that *weep now* [*κλαίοντες νῦν*], for ye shall *laugh*” (*γελάσατε*), may be contrasted in its physical directness with the more ethical beatitude in Matt. (v. 4): “Blessed are they that *mourn* [*πενθοῦντες*], for they shall be *comforted*” (*παρακληθήσονται*). The nearest equivalent in the Old Testament to Matthew’s form is found in Isa. lxi. 3, “to comfort all that mourn” (*παρακαλέσαι πάντας τοὺς πενθοῦντας*),—a passage, part of which, be it remembered, Jesus, according to Luke, read in the synagogue at Nazareth. Why, then, does Luke omit the beatitude, “Blessed are they that mourn, for they shall be comforted”? For the reason, apparently, that both here and in the discourse of Jesus in the synagogue he is regarding Jesus and His mission not so much in their ethical as in their physical bearings on the poor and their condition. The poor are blessed, and theirs is the kingdom of heaven, because they are poor, not because they are poor in spirit; the hungry are blessed, and shall be filled with food, not because they hunger and thirst after righteousness, but because they are hungry; they that weep

πεινῶντας καὶ διψῶντας), “Hungry and thirsty, their soul fainted in them,” without any modifying term.

¹ Of course in a figurative sense, because of the preceding modification. This is, therefore, the only instance of this usage in the New Testament.

are blessed, and shall laugh yet, because they are ground down, not because they mourn and sigh for comfort. There is to be a complete reversal of fate: they of low estate shall be exalted, the poor shall receive good things, the hungry shall be satisfied with food, and those that weep now shall laugh for very joy over their altered lot.¹ Hence, to describe this transport of delight the word *γελάσατε*, "ye shall laugh," is used by Luke, but, strangely enough, found nowhere else in the New Testament, except four verses further on.

The fourth beatitude in Luke refers to social division—vi. 22, 23: "Blessed are ye when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets." The corresponding beatitude in Matthew is based more distinctly on ethical grounds—v. 10-12: "Blessed are they that have been persecuted *for righteousness' sake*: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding

¹ It is another "turning again the captivity of Zion." See Ps. cxxvi. 2, 6. Mary's song, especially its opening strain, finds its counterpart here also. See the LXX., and compare with Luke.

glad, for great is your reward in heaven : for so persecuted they the prophets which were before you." The words as reported by Luke seem to dwell more on a division of men into two great parties ; and the ground of the hatred, separation, reproach, and malediction¹ of the followers of Jesus is their attachment to the "Son of man,"—that is, to Jesus in His Messianic character as He has revealed it. The hatred of the world, its slander and blasphemy in casting out their very names as evil, were not to be dreaded by them, because their reward would be great in heaven. The very day when their names would be "cast out as evil" was to be a day of rejoicing and leaping for joy. The poor, the hungry, the weeping lowly ones who should be hated and shunned, reproached and reprobated for the sake of the "Son of man," should exult and leap for joy, because of the very barriers that separated them from the world, and because of the reward awaiting them in heaven.

This is substantially the view of the four beatitudes of Luke, which is also taken by Meyer when he says (Com. on Luke): "Luke has only four beatitudes, and omits (just as Matthew does in the case of *πενθοῦντες*, the mourners) all indication, not merely that *κλαίοντες*

¹ Meyer understands the words "cast out your name as evil" of reprobation of the very names they bore as being of evil meaning, because they represented evil persons, and not of the greater excommunication from the synagogue and temple. As we have seen, the exorcising power of Jesus Himself was ascribed to Beelzebub ; and by being called evil, His disciples would know themselves as His.

$\tau\epsilon\varsigma$ (ye that weep), but also that $\pi\tau\omega\chi\omega\iota$ (the poor) and $\pi\epsilon\nu\hat{\omega}\nu\tau\epsilon\varsigma$ (the hungry), should be taken ethically, so that, according to Luke, Jesus has in view the poor and suffering *earthly* position of His disciples and followers, and promises to them compensation for it in the Messiah's kingdom."

The constant absence in Luke of the modifying phrases which belong to the beatitudes as given by Matthew, remove these sayings into a totally different category. Luke omits, in the same interest, the beatitude, "Blessed are the meek,¹ for they shall inherit the earth," either because he is not here contemplating virtues or graces at all, or because inheritance of the earth may not be a thing to be desired; and so possessed is he with the antithesis of riches and poverty that he strangely omits from his catalogue such purely ethical and spiritual beatitudes as those which relate to the merciful, the pure in heart, and the peacemakers. He reports instead the *exhortation* of Jesus (vi. 36): "Be ye merciful, even as your Father is merciful;"² while purity of heart and the peace-making spirit may be illustrated respectively by two parts of the discourse that follows—vi. 43-45, and vi.

¹ Luke never uses the word "meek" ($\pi\rho\alpha\tilde{\nu}s$), not even of Jesus, while Matthew has it in all three times, and one of them of Jesus—xi. 29.

² Cf. Matt. v. 48: "Ye therefore shall be perfect, as your heavenly Father is perfect."

27-33. Still, it is true that he nowhere reproduces *beatitudes* regarding them.

Not only are the beatitudes of Luke of a different character from Matthew's, but also, with a view to complete the antagonism therein sought to be established between poverty and riches, he introduces, in close connection, four Woes to balance the four Beatitudes, which are peculiar to his account. It has been pointed out that in the first Gospel we also find woes¹ (chap. xxiii.); but a slight examination of these will show that they are entirely different from Luke's, both as to subject and the persons addressed. Let us take them in order. Each woe is the exact counterpart of a beatitude. The first is denunciatory of the rich—vi. 24: “Woe unto you that are rich [$\pi\lambda\omega\nu\sigma\iota\omega\varsigma$], for *ye have received your consolation*” ($\pi\alpha\rho\acute{\alpha}\kappa\lambda\eta\sigma\iota\nu$).² The kingdom of God, the reward of the poor in the first beatitude, is thus contrasted with the mere possession of riches, which is all the consolation the rich shall ever have. “Instead of receiving the consolation which you would receive by possession of the Messiah's kingdom (cf. ii. 25, Simeon ‘looking for the consolation of Israel’), if you belonged to the $\pi\tau\omega\chi\omega\iota$ (poor), you have by anticipation what is accounted to

¹ Woes corresponding to some of Matthew's will be found in Luke xi. 37-54. Cf. also Eccl. ii. 12-17.

² Cf. James v. 1, 5.

you instead of that consolation!"—(Meyer). Godet endeavours to show that "it is not the rich as such that He curses, any more than He pronounced the poor as such blessed. A Nicodemus or a Joseph of Arimathaea will be welcomed with open arms as readily as the poorest man in Israel." He further supposes that "Jesus here contemplates in spirit" his adversaries, the rich and powerful at Jerusalem; and yet he adds, rather contradictorily, "These four woes would be incompatible with the *spiritual* sense of the terms *poor*, *hungry*, &c., in the beatitudes." In answer to the former part of his statement, we must point out that it is with *Luke's* representation of the teaching of Jesus that we have here to deal, as compared with that of the other two Synoptists, and that no conception will bring into unity all Luke's numerous sayings and pictures concerning poverty and riches but the one which we have presupposed. He is dealing with literal riches and literal poverty, and we ought not to set aside his view of the life and teaching of Jesus, because other facts and sayings are reported by Matthew, Mark, or John. In the present case, so far as Luke is concerned, he knows nothing of Nicodemus; and of Joseph of Arimathaea, Luke does *not* record that he was a *rich man* as Matthew does (but not Mark), but simply that he was "a councillor, a good man and a righteous [ἀγαθὸς καὶ δίκαιος], who was looking for the kingdom of God." There is no evi-

dence of Joseph of Arimathæa being even known to Jesus, not to speak of “being welcomed by Him with open arms.” The only instance in Luke of Jesus showing any favour to a rich man is that of Zacchæus (xix. 1-10), a chief of the class from whose ranks Jesus had already selected Levi to be a disciple and apostle, and one, be it remembered, whose justification of himself turns chiefly on the fact that he gave *half his goods to the poor*: “Behold, Lord, the half of my goods I give to the poor.” The exception proves the rule. In such parables as those of *the Rich Husbandman*, *the Unjust Steward*, and *the Rich Man and Lazarus*—all peculiar to Luke—we find the moral directed against rich men because of their neglect of the poor; and in the case of the last mentioned, the only comfort the rich man receives in his torment is the assurance (xvi. 25), “Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is comforted [*παρακαλεῖται*, or consoled], and thou art in anguish.” This rich man had received his consolation (*παράκλησιν*) in his life, in the possession of his wealth. So in the first woe, the same fate has already overtaken the rich: “Woe unto you that are rich! for ye have received your consolation” (*παράκλησιν*).

The second woe is a similar set-off to the second beatitude (vi. 25)—“Woe unto you, *ye that are full*

now [ἐμπεπλησμένοι¹ νῦν], for ye shall hunger" (*πεινάστε*); and the third (vi. 25)—“Woe unto you, ye that laugh now [*γελῶντες νῦν*], for ye shall mourn and weep”² (*πενθήσετε καὶ κλαύσετε*), is the exact, almost mechanical, counterpart of the third beatitude. They all point to the compensation or retribution awaiting the jovial men of substance and ease in the future, which we see graphically depicted in the parable of the Rich Man and Lazarus. Lastly, as in the fourth beatitude, we have brought before us the idea that, just as the disciples were to rejoice when “men,” or society generally, would separate themselves from them, and “cast out their very name as evil,” so, in the fourth woe, universal approbation and praise are to be feared as a mark of too close friendship and identification with the evil world (vi. 26): “Woe unto you when all men shall speak³ well of you.” These beatitudes and woes, so nicely balanced and so sharply moulded, prepare us in some respect for the distance that separates Lazarus at the gate and Dives at the feast, and the greater chasm which still separates them in the next world, under totally reversed circumstances. Yet these woes could not have been directed against the Twelve, or the general

¹ Luke uses here of “the full” the other verb, *πίμπλημι*, which is found in the LXX., Ps. cvii. 9. See note, p. 183, as translating the one Hebrew word “sabha,” “to satisfy” (Hiphil). See again i. 53.

² In this verse the verb of Matthew’s beatitude, *πενθέω*, to mourn, is now included: cf. James iv. 9, 10.

³ Cf. James iv. 4.

body of the disciples, as already for the sake of Jesus they had made themselves poor, but rather against such of the multitude (see Luke vi. 17) as had not become disciples, followers, or renunciants. This becomes apparent when we pass to the exposition of the law of love, beginning at ver. 27, in which the phrase occurs: "But I say unto you *which hear*"—i.e., you who give heed and obey me. The same class of obedient disciples is again referred to at ver. 47: "Every one that cometh unto me, and heareth my words and doeth them, I will show you to whom he is like," &c.;¹ while for those of His audience who heard and would not do, is reserved the doom depicted in ver. 49: "He that heareth and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great."

These beatitudes and woes form the main theme of the sermon of Jesus which Luke reports. There is no elaborate discussion of the old and the new teaching regarding the commandments, or almsgiving, or praying, or fasting, as in Matthew: the great injunction of love,—love without measure,—addressed to "them which hear," together with a warning against judging, is unfolded instead with the most divine breadth, and in terms which, as compared

¹ Cf. also, Matt. v. 44; vii. 24, 26.

with similar phrases in Matthew, are remarkable for their spirit of absolute self-forgetfulness, renunciation, and active beneficence in contrast with mere non-resistance. Cf. Luke vi. 27, 28, "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you," with Matt. v. 44, "Love your enemies, and pray for them that persecute you"; also Luke vi. 29, "To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also" (here there is no question of law), with Matt. v. 39, "Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also" (v. 40). "And if any man *would go to law* with thee, and take away thy coat, let him have thy cloak also." In describing giving, Luke's form is different from Matthew's: Luke vi. 30—"Give to every one that asketh thee; and of him that taketh away thy goods ask them not again;" Matt. v. 42—"Give to him that asketh thee; and from him that *would borrow* of thee turn not thou away." In Luke there is no *χάρις* or *grace* in loving them that love you, or in doing good to them that do good to you, or in lending to them of whom ye hope to receive, because even sinners do these things: the persistence of love in conquering enemies by heaping upon them spontaneously and in overflowing measure all worldly affections and pos-

sessions is to be the great means of securing the true “wages” ($\mu\iota\sigma\theta\circ\varsigma$) or reward. Luke vi. 32-35: “And if ye love them that love you, what thank [$\chi\acute{a}ρις$] have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive as much again. But love your enemies, and do them good, and lend, never despairing, and your reward [$\mu\iota\sigma\theta\circ\varsigma$] shall be great, and ye shall be *sons of the Most High*;¹ for he is kind toward the unthankful and evil.” In Matthew we have no distinction made between $\chi\acute{a}ρις$ (grace) and “wages” ($\mu\iota\sigma\theta\circ\varsigma$), nor do we find the same triple manifestation of the new spirit in loving, doing good, and lending, as in Luke, whereby men may show to their enemies the mercy and goodness which God bestows even on the unthankful and evil. Hence the closeness of the connection in Luke here, when he adds, ver. 36, “Be ye merciful, even as your Father is merciful.”² In Matthew, however, the transition is more abrupt, and the appropriateness of the concluding words,

¹ No higher title is given to Jesus at the Annunciation—i. 32, “Son of the Most High.” John shall be called “Prophet of the Most High”—i. 76. See Ps. lxxxii. 6, “All of you sons of the Most High.”

² Cf. Matt. (v. 48), “Ye therefore shall be perfect, as your heavenly Father is perfect.”

“Ye therefore shall be perfect, as your heavenly Father is perfect,” coming immediately after the injunction, “Love your enemies, and pray for them that persecute you,” without mention of any concrete form of kindness or beneficence except salutation, is not so apparent. It is merely in connection with the refutation of the traditional interpretation of the old precept, “Thou shalt love thy neighbour, and hate thine enemy,” that the new injunction to love one’s enemies finds its motive: “That ye may be sons of your Father which is in heaven” (Matt. v. 44, 45). But Luke keeps clearly before him the definite duties of giving, doing good, and lending, as the means of expressing amongst men that love which is the kindness of God, and which brings “the wages that is great” ($\delta\mu\sigma\theta\delta\varsigma\pi\omega\lambda\upsilon\varsigma$), of being “sons of the Most High.” The reward is thus clearly stated. When, on the other hand, Matthew alludes to positive “reward” or “wages” ($\mu\sigma\theta\delta\varsigma$), it is in connection with the *unostentatious* doing of righteousness, almsgiving, praying, and fasting (vi. 1-18), and then the expression to indicate it runs merely (once), “Else, ye have no wages [$\mu\sigma\theta\delta\nu$] from your Father which is in heaven” (vi. 1); (thrice), “And thy Father, which seeth in secret, shall recompense thee” ($\grave{\alpha}\pi\omega\delta\omega\sigma\epsilon\iota\sigma\omega$ —vi. 4, 6, 18). Whatever the nature of this secret recompense may be, the “wages” of those who have done their righteousness, or almsgiving, or praying, or fasting

“before men, to be seen of them,” is simply the publicity which they sought, and with that they must be content. Further, Luke, in a passage peculiar to himself (vi. 38), emphasises the fulness of the reward awaiting those whose “giving” resembles in its beneficence the kindness of God: “Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom.” Whether this bountiful return be made in the present life, or, as Meyer believes, at the judgment by the hands of the angels (see Com. on passage, and on xvi. 9), it is, according to Luke, equally the future reward of a spirit unstinted in its love and beneficence towards others. For it is to be noted that he applies the saying, “For with what measure ye mete it shall be measured to you again” (vi. 38), to the whole field of duty sketched in the preceding verses, and not merely to the one sphere of judgment, as in Matt. vii. 1, 2.¹

These are the chief peculiarities of Luke’s account, as compared with Matthew’s, of the sermon of Jesus. The other subjects, such as the True Treasure, Singleness of Service, Anxiety for Food and Clothing, Answer to Prayer, &c. (Matt. vi. 19-34, vii. 7-12), which relate to Ebionitism, are taken up subsequently by Luke at various points in his narrative. They will be discussed as they occur.

¹ Mark has the saying in a totally different connection (iv. 24).

EXPOSITION OF THE PARABLE OF THE SOWER.

(MATT. xiii. 19-23 ; LUKE viii. 11-15 ; MARK iv. 13-20.)

Passing over in a word the facts (1) that Luke, true to his aim, strengthens the contrast between John's dress and manner of life and those of the rich and mighty, by the use of peculiar phraseology (vii. 25, "Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts," as compared with Matt. xi. 8, "Behold, they that wear soft raiment are in kings' houses");¹ (2) that in narrating the story² of the Sinful Woman at the house of Simon the Pharisee with the parable of the Two Debtors, Luke again establishes a clear contrast, line for line, between her and the churlish inhospitable Pharisee, in all his pride of place; and (3) that Luke alone of all the Evangelists brings into prominence, at viii. 2, 3, the personal poverty of Jesus and the Twelve in requiring to be ministered unto by certain women, we come to the exposition of the parable of the Sower (viii. 9-15), which, on examination, will be found to contain elements of an Ebionitic tendency. Luke's deviations from the accounts of Matthew and Mark are at the least curious, especially when we remember that all the three

¹ The incident is absent from Mark : cf. James v. 5 ; Ecclus. xiv. 16.

² Note Luke's insertion of this story of an anointing, while he omits the other at Bethany in the house of Simon the leper (Matt. xxvi. 6-13 ; Mark xiv. 3-9).

Synoptists profess to report the *ipsissima verba* of Jesus. The words which he reports as the utterances of Jesus, he doubtless believed to be authentic on the authority of the sources at his command; but the circumstance that these sources pointed in a certain direction no more impugns Luke's honesty in his use of them than it warrants us in neglecting to give due dogmatic value to the differences between his account and Matthew's and Mark's. What, then, are they? Where Matthew (xiii. 21) and Mark (iv. 17) report the words, "When tribulation or persecution [θλίψεως ἢ διωγμοῦ] ariseth because of the word," Luke has (viii. 13), "in time of temptation" (*πειρασμοῦ*), as being more in harmony with the continual discipline (*ἀσκησις*) of the Christian life—the constant struggle against the encroachments of the world, and the allurements to desert the ranks of Jesus and to take sides with the enemy. Tribulation or persecution may only arise at times, but temptation, in Luke's conception of the rule of Jesus, is never absent as a factor in the spiritual life. Consequently, a much stronger word is used by him than by Matthew and Mark to indicate the evil result of temptation acting on those "who have no root, and for a while believe": "they fall away" (*ἀφίστανται, they stand aloof, separate themselves*). The separation here alluded to is the converse process of that indicated in vi. 22: "Blessed are ye when men shall hate you, and when they shall

separate you from their company,”¹ &c. Those who yield in temptation separate themselves from the company of Jesus. In Matthew and Mark, however, the result of tribulation or persecution is described by “he stumbleth” (they stumble),—a stumbling-block is encountered,—all is not so smooth as was imagined. This phrase does not necessarily indicate more than a lapse; and certainly the impression left on the reader’s mind is much weaker than by Luke’s word.

Next, in describing the condition of those “that are sown among the thorns,” Matthew and Mark name the evil result as caused by the “care [cares] of the world and the deceitfulness of riches” (*μέριμνα τοῦ αἰώνος καὶ ἡ ἀπάτη τοῦ πλούτου*); while Luke has simply “cares and riches and pleasures of this life” (*μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου*). Here we have characteristic differences. It is more than doubtful whether the words “of this life” should be taken along with “cares and riches” as well as with “pleasures,” and if so, Luke is content to let the word “cares” stand by itself as one of the three enemies here named, because throughout his Gospel he does not admit that any “cares” should find a place in the Christian life. Again, it is “riches” *per se*, not their “deceitfulness,” as in Matthew and Mark, that forms another destructive element,—the thing, to him, carries with its name its

¹ Cf. also the saying, “He that is not with me is against me.”

own ban. And the last thorny foe, “the pleasures of life” (unknown to Matthew), is reproduced by Mark’s indefinite expression, “the lusts of other things”—*i.e.*, those already not named by him. Luke’s precise term contains a distinct condemnation of the pleasures of this life in its sensuous forms, which we could hardly gather from Mark’s somewhat vague generalisation. Besides, note the verb in Luke: the *hearers themselves* “are choked” (*συμπνίγονται*) by cares and riches and pleasures of this life as they go on their way, and they bring no fruit to perfection. But in Matthew and Mark it is “the word” only that is “choked,” and becomes unfruitful: nothing is said as to the effect on the character of the person. The difference here is enormous. In Luke the hearers of the word that allow cares and riches and pleasures to grow and cluster round them as they go on their way from day to day, find that their true life is dying, and the fruit that began to form never comes to maturity (*οὐ τελεσφοροῦσιν*). The baleful effect of cares and riches and pleasures is thereby enhanced, and the tenacity of spirit required to maintain the Christian conflict is also emphasised by his peculiar word. Lastly, with reference to the third class, note that Luke distinctly indicates that “the good and honest heart” (*καρδίᾳ καλῇ καὶ ἀγαθῇ*¹) is the counterpart of the “good

¹ Cf. Plato’s *καλὸς κἀγαθός*, a character known to Luke alone in the New Testament. Cf. Tobit vii. 7.

ground": his goodness is manifest, not only in his understanding and receptive power (Matthew and Mark), but in his determination to hold the word fast (*κατέχουσιν*) in his heart, and, with similar tenacity and perseverance, to bring forth fruit in patience.¹ This feature, as distinguished from the mere fact of fruit-bearing and the amount of it, as noted by Matthew and Mark, is another evidence of the assiduous discipline under which, according to Luke, the Christian life is passed.

Luke, therefore, sets forth more clearly than the other Synoptists the enemies to the efficacy of the Word, and these, especially in the case of the third class, betray an Ebionite source of his narrative. The personal factor, moreover, is brought more prominently forward by him than by the other two.

In connection with the foregoing ought to be considered the two sections which follow in Luke—viz., regarding the Light, and the incident of the Mother and Brethren of Jesus (viii. 16-21). They illustrate the exposition of the parable of the Sower.

The man who holds fast the seed in a good and honest heart not only brings forth fruit with patience, but, to vary the figure, must reveal himself like a lamp, as a member of the new kingdom, and as a child of light. This manifestation is at once necessary for genuine influence, and for true spiritual relationship

¹ The opposite of *οὐ τελεσφ.*

with Jesus. Wherever the good seed is sown in such good ground, it cannot but grow and multiply if such thorns as the dread of poverty, riches, and pleasures are kept down, any more than a lamp can help giving light if it is not covered with a vessel, or put under a bed. This is the connection in Luke: "And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light. For nothing is hid, that shall not be made manifest; nor anything secret, that shall not be known and come to light. *Take heed therefore how ye hear:* for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath." The true principle of growth is therefore the manifestation of the word that is heard and kept fast in a good and honest heart, and the real relationship is a steadfast union with Jesus by hearing the word of God and doing it. In illustration of this latter doctrine, Luke introduces here the story of the Mother and Brethren seeking Jesus, precisely where the subject demands it. Its lesson is, that the most tender relationships of life must be transcended by, or embraced in, the unflagging devotion in hearing and doing the word of God.¹

¹ Note that the same incident in Matthew (xii. 46-50) and Mark (iii. 31-35) is used with special application to the *will* of God.

THE MISSION OF THE TWELVE.

(MATTHEW x. 1-15 ; LUKE ix. 1-6 ; MARK vi. 7-13.)

When we come to compare Luke's account with the other two, we see once more how stringently the doctrine of renunciation is enforced. The Twelve, according to Luke, are ordered to take nothing for their journey,—neither staff, nor wallet, nor bread, nor money; nor are they to have, at once, two under-garments ($\chiιτωνας$), one in use and one to spare. No provision of any kind is allowed, nor means of defence or assistance, nor any but the barest raiment. Nothing could be more meagre. Matthew does not report the very comprehensive command, "Take nothing for your journey," which is adopted by Mark, but he makes some curious exceptions, such as a staff and sandals. The *wearing* of two tunics at once is forbidden in Mark, but in Matthew and Luke the *possession* of two such garments is disallowed. Coin of any kind is, according to all three, out of the question; but while Luke and Mark agree in forbidding "bread" to be taken, neither reports the promise of sustenance contained in Matthew, "for the labourer is worthy of his food." Altogether, on balancing the various statements of the conditions under which the Twelve proceed on their mission, it appears that the terms of service are represented by Luke in the most rigorous manner, so far as the possession of property, or

even the necessaries of life, are concerned. The precept (xii. 22), “Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on,” afterwards addressed by Jesus to His disciples, is here anticipated to the letter. If further evidence is required of the severity of discipleship, not to say apostleship, it is afforded in the same chapter which contains these minute regulations for the mission of the Twelve. According to Luke, the indispensable condition of discipleship is this, “And he said unto all, If any man would come after me, let him deny himself, and take up his cross *daily*, and follow me;” whereas in Matthew (x. 38; cf. xvi. 24, to His disciples) and Mark (viii. 34) we have the less intensive form, “If any man would come after me, let him deny himself, and take up his cross, and follow me.” In Luke, no momentary renunciation or struggle is permitted, but a thorough and absolute self-denial, involving constant effort and sacrifice from day to day.

These representations are in perfect harmony with Luke’s peculiar phrases in the parable of the Sower and its exposition—viz., the surrender of cares, riches, and pleasures; “the time of temptation,” when apostasy ensues; bringing no fruit to perfection; and the bringing forth fruit with patience. One thought runs through them all.

In this chapter, also, we have an illustration of the same spirit in Jesus Himself. It is peculiar to Luke

(ix. 51, 53): “And it came to pass, when the days were wellnigh come that he should be received up, *he steadfastly set his face to go to Jerusalem*. . . . And they did not receive him, because *his face was as though he were going to Jerusalem*” ($\tauὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι$). This is an Old Testament expression to signify the determination to carry out a settled resolve. The same inflexible singleness, or even sternness, of purpose which Jesus demands from His followers, He Himself must show. If the disciple is to be as his Master, then the Master must lead the way. Hence Luke reproduces this detail, which is unknown to the other Evangelists. It does not come in till Jesus has twice announced His approaching sufferings and death, has been transfigured in the presence of three of His chosen, and for the first time has laid down the stringent condition “of taking up a cross daily” by any follower of His. Though the end be a violent death, as He well foresees, yet in obedience to His mission He steadfastly set His face to go to Jerusalem, and not even rejection by the Samaritans can avail to turn Him aside from His purpose. The severity of the struggle in the case of Jesus Himself is thus vividly emphasised by Luke as by no other Evangelist.¹

¹ Again, at xiii. 33, also peculiar to Luke: “Howbeit, I must go on my way to-day and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem.”

THE THREE ASPIRANTS.

(LUKE ix. 57-62; cf. MATT. viii. 19-22. *Unknown to MARK.*)

We are not surprised, therefore, that in the same interest the Third Evangelist here subjoins the narratives of the Three Aspirants to discipleship (ix. 57-62). The last instance is unknown to Matthew; the whole three to Mark. They form a complete ethical trio, and reveal the full extent of the abnegation required of true disciples as followers of Jesus. First, as a fundamental idea, there must be total disregard of personal possessions or comfort: “The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.” Next, a subordination, if not transcendence, of earthly relationships and duties for the new spiritual duty: “Let the dead bury their dead, but go thou and preach the kingdom of God.” Lastly, there must be, as in Jesus’ own steadfastness in setting His face to go to Jerusalem, absolute singleness of purpose, without vacillation or delay in its execution: “No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.”¹

¹ The story of the Two Aspirants is given by Matthew at viii. 19-22. The first would-be follower is a scribe, according to Matthew; a certain man, according to Luke. The second is called by Matthew “another of the disciples,” but Luke is still indefinite as to his personality. In this case it is Jesus who first speaks, and therefore it is an actual call—“Follow me.” If, according to Matthew, he was

Everywhere in Luke's view of discipleship it is the same hard road that must be trodden, the same daily cross that must be borne, the same constant struggle, the same absolute surrender of the world and the things of the world, and the same snapping of ties. As the consciousness of these facts presses upon the reader of his Gospel, can we wonder that in it we find no such sayings of Jesus as those reported by Matthew, xi. 28-30 : " Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light " ? It is rather with severe injunctions of discipleship that Luke closes the section in which he describes the mission of the Twelve, before he narrates a similar mission in the appointment of the Seventy.

already a disciple, there would be no need for a call ; but, all the same, the call is mentioned in the next verse—ver. 22. To the words of Matthew, " Let the dead bury their dead," Luke adds the positive duty, " But go thou and preach the kingdom of God." In the case of the third aspirant, which is peculiar to Luke, the speaker addresses Jesus as " Lord " (*Kύριε*), and voluntarily promises to follow Him, but wishes first to say farewell to his family and friends. If Jesus were his Lord, there could be no divided allegiance ; and therefore his request cannot be allowed. Matthew was called, and promptly left all and followed Jesus, yet was suffered to give a farewell feast (Luke v. 28, 29) : this man, acknowledging Jesus as Lord, and promising to follow, proffers an intermediary request to say farewell to his own people, and is pronounced unfit for the kingdom of God. Could anything better prove Luke's conception of singleness of service than this touching story ?

THE MISSION OF THE SEVENTY.

(LUKE x. 1-24. *Unknown to MATTHEW and MARK.*)

In narrating this mission, Luke naturally employs terms akin to those already used by him in writing of the Twelve; but there are others also which seem to be imported from Matthew's account of the same event in chap. x. The peculiarities of Luke's account show that he regarded the mission of the Seventy as not only more important but more dangerous than that of the Twelve, in proportion as difficulties and perils were growing around Jesus Himself. He had just been rejected by the Samaritans, and therefore he sends the Seventy forth with the ominous words: "Depart: behold, I send you forth as lambs in the midst of wolves." In these circumstances the words, "Carry no purse, no wallet, no shoes," would bring dismay to their hearts, and test the worth of their discipleship. To go as lambs in the midst of wolves, utterly unprovided and defenceless, was surely a harder duty than that to which, according to Luke, the Twelve were called. So pressing, too, is the call, that they must avoid every delay as they go, and waste no time in salutations. The farewell which Jesus had already forbidden to the third aspirant could not in any other form be allowed to a chosen band, so numerous as Seventy, on their way to their task. Add to this, that they are by no means assured

of a peaceful welcome in any house or city, as is presupposed in the case of the Twelve in Luke; but in the event of such a happy greeting in any house, they are to stay there and be content with such food as is offered to them, eating it, whatever it be, without hesitation, as it is the labourer's "wages" ($\mu\sigma\theta\acute{o}s$) or hire.¹ But in the case of the Twelve, as reported by Luke, the words (ix. 4), "*And into whatsoever house ye enter, there abide, and thence depart,*" lead us to believe that a friendly reception would be the rule. In Matthew, the Twelve are to exercise more caution (x. 11): "*And into whatsoever city or village ye shall enter, seareh out who in it is worthy, and there abide till ye go forth.*" While, certainly, in Luke it is contemplated that some in a city will not receive the Twelve, yet it cannot be disputed that the subject of rejection, not only in individual houses, but by a whole city, is dwelt upon to a greater extent in the case of the Seventy, and the very forms² of speech and action are prescribed to them in the event of a friendly or an unfriendly reception. Altogether, it is apparent that the terms under which the Seventy go forth on their mission are represented by Luke as being more severe than those imposed upon the Twelve.

¹ The expression in Matthew runs, "For the labourer is worthy of his *food*" ($\tau\rho\o\phi\hat{\eta}s$).

² "Peace be to this house;" "The kingdom of God is come nigh unto you;" the healing of the sick; "Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh"—all peculiar to Luke.

THE LAWYER'S QUESTION.

(LUKE x. 25, 26; cf. MATT. xix. 16-22; MARK x. 17-22.)

This incident merits a passing glance, if only for its relation to subsequent passages. The question here put, "What shall I do to inherit eternal life?" is afterwards addressed to Jesus by a rich ruler (Luke xviii. 18-23, Matt. xix. 16-22, Mark x. 17-22), but the reply given here is different. With this answer may rather be compared the answer to the lawyer recorded by Matt. (xxii. 34-40) and Mark (xii. 28-34) as having been made by Jesus in Jerusalem, after His discussion with the Sadducees on the resurrection. Luke, at that point, omits the incident. This story is, however, similar in its contents. A certain lawyer asks Jesus what he must do to inherit eternal life, and Jesus refers him to the law, of which he is a professed exponent. The *lawyer* replies, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself;" whereupon Jesus says, "Thou hast answered right: this do, and thou shalt live." The lawyer's question in Matt. xxii. and Mark xii. has reference to which commandment is the first; and *Jesus* places love of God first and love of one's neighbour second. At this period the dialogue ends in Matthew; but in Mark it is continued by the

scribe, who, re-echoing the words of Jesus, adds the comment, that love of God and one's neighbour is "much more than all whole burnt-offerings and sacrifices." This observation draws forth an encomium from Jesus,—"And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."

The situation in Luke (x. 25, 26) is differently conceived. The question of the lawyer regarding eternal life is put in a *tempting spirit* (*ἐκπειράζων*), with no real desire to know the truth, or to become a disciple of Jesus. The attitude of the rich ruler (xviii. 18-23) is, on the other hand, earnest and sincere. Hence the method of Jesus in dealing with both, though the question is precisely the same, is somewhat different. The lawyer is made to repeat the two great commandments of the law, while the ruler has rehearsed to him certain specific commands of the Decalogue, which he affirms he has kept from his youth. The lawyer is told, "This do and thou shalt live," and he, too, seeks to justify himself by asking, "And who is my neighbour?" whereupon the parable of the Good Samaritan is narrated, with the application at the close, "Go and do thou likewise." He is exhorted to widen his conception of "neighbour" as broad as humanity itself, and to have mercy upon, and succour, the needy. The rich ruler is similarly confronted with an alternative, "One thing thou lackest yet: sell all that thou hast,

and distribute unto the poor, and thou shalt have treasure in heaven:¹ and come, follow me."

The two narratives are thus complementary, and throw interesting lights on each other, and on the incident reported later by Matthew (xxii.) and Mark (xii.) It is noteworthy that while, in the latter passage, the scribe is declared to be "not far from the kingdom of God," there is no instance in Luke of one of his class being favourably regarded by Jesus.

JESUS ENTERTAINED BY MARTHA AND MARY.

(LUKE x. 38-42. *Unknown to MATTHEW and MARK.*)

In this beautiful picture of hospitality we have an example of the simplicity of the reception which Jesus doubtless desired for His apostles when He sent them on their way. Who Martha and Mary were, or where their house was, Luke does not inform us, and the personages and the incident alike are unknown to Matthew and Mark. The story is in a manner parallel with, and in interesting contrast to, Luke's other reference to the ministry of women, already mentioned. Here, there is a refinement introduced on such service, which is quite in harmony with the spirit of Luke's

¹ Cf. Tobit iv. 8, 9: "If thou hast abundance, give alms accordingly; if thou have but a little, be not afraid to give according to that little; for thou layest up a good treasure against the day of necessity. Because that alms doth deliver from death, and suffereth not to come into darkness."

view of the relation of the lower things of life to the soul. Martha has received Jesus into the house, and is resolved to give Him a hearty welcome, and she and Mary, her sister, set about making preparations. In a little while Mary deserts her sister to sit down near to Jesus as a learner to hear His word; and in remonstrance, Martha asks, with some natural petulance, "Lord, dost thou not care that my sister did leave me to serve alone?" urging Jesus to bid Mary to take her part in the work. Whereupon Jesus utters a gentle reproof to Martha for her being so cumbered with much serving: "Martha, Martha, thou art anxious and troubled [*μεριμνᾶς καὶ θορυβάζῃ*] about many things, but of *one* thing there is need." The words of Jesus show that it is possible to exaggerate or overdo such hospitality as is necessary to show to one like Jesus, who is living on the bounty of others. Mary, in resting satisfied with discharging a needful amount of service in order to listen to the discourse of Jesus, has earned for herself the distinction of having "chosen the good part [*τὴν ἀγαθὴν μερίδα*] which shall not be taken away from her," while Martha's excess of care and bustling activity as plainly exclude her from a share in that good part. One thing only is needful; the barest provision for the bodily life will suffice: and in supplying the wants of others, the greatest simplicity must be practised. Man shall not live by bread alone, but by every word which proceedeth out of the

mouth of God. No cumbrous serving; the main care is to be devoted to the life that is more than meat.

THE IMPORTUNATE FRIEND.

(LUKE xi. 5-9. *Unknown to MATTHEW and MARK.*)

The first four verses of this chapter are occupied with Luke's version of the Lord's Prayer, and the occasion which called it forth from Jesus. He had been praying, and one of the disciples desired that He should teach them to pray, as John had taught his disciples. Matthew, on the other hand, introduces the prayer in the Sermon on the Mount as a model prayer, given by Jesus in contrast to the ostentatious prayers of the hypocrites, and the "vain repetitions" of the Gentiles. The prayer is not found in Mark at all. After the prayer, and by way of illustration, comes Luke's peculiar story of the Importunate Friend, followed by a general discourse on prayer, the latter being almost, with one important exception, word for word the same as in Matt. vii. 7-11.

The principal idea here enforced is the dependence of man on the bounty of God, and not only so, but man, as evil, in relation to the heavenly Father, as supremely good. In the Lord's Prayer, as given by Matthew as well as Luke, the personal requests of the petitioner are limited to three things—bread, forgiveness of, and preservation from, sin. With the first

only have we to deal here. Whatever may be the meaning of ἐπιούσιον in both passages, Luke adds to it the qualifying phrase τὸ καθ' ἡμέραν (Matthew, σήμερον), “day by day,” just as he has done at ix. 23, in speaking of “taking up one’s cross,” to enforce the idea that day by day we are dependent on God for bread. This dependence is not so obvious in Matthew’s version of the petition. The needs of the temporal life are thus reduced to the lowest terms, and those of the spiritual absorb them. Here follows the story of the Friend at Midnight, which throws an entirely new complexion on the whole context. In the discourse on prayer, beginning, “Ask and it shall be given unto you,” which is common to Matthew and Luke, the argument is *a minori ad majus*: “If ye then, being evil, . . . how much more shall your heavenly Father,” &c. The story of the Friend at Midnight is interposed by Luke to show the certainty that prayer will be heard by God,—a certainty which is exemplified even in the case cited, where the request is granted for bare importunity’s sake. Though the friend will not give bread to his friend in his need, at midnight, for friendship’s sake, even in order to save him from the disgrace of inhospitality, yet will he give him, not only three loaves but more, if required, because of his very shamelessness in asking. God is as certain to give, but not on the same grounds. He is good, but man is evil. Therefore, as He cannot be

truly typified as being thus *bought off* by mere importunity, the argument of the story turns on a contrast: it is, in fact, the argument, *c contrario*. God gives, not so much because He is importuned, but because of His very nature He cannot help giving. He cannot forsake His children, or deny them daily bread, any more than an earthly sinful father, who has a tie to his children beyond that of friendship, mocks the petitions of his son for bread by offering him a stone, for fish by offering him a serpent, or for an egg by offering him a scorpion. The principle of love, in this case, will secure the gift of sustenance desired, in a nobler way than in the case of the importunate friend, where a lower claim than friendship prevailed: how much more then will God, the heavenly Father, be certain, in virtue of His unalterable relationship to men, to give not only bread,—for that is a small matter,—or even *good things* (*ἀγαθὰ*, as in Matthew), but His own *Holy Spirit* (as in Luke) to them that ask Him? From this important deviation in Luke's version of this passage, we learn that the course of thought is from the material to the spiritual: temporal mercies, even daily bread, are transcended altogether, and the Holy Spirit is the one supreme gift to be asked for—a possession which is not merely, as Farrar supposes, less general than Matthew's "good things," but in comparison with which bread, "good things," the life that now is, sinks into infinitesimal insignificance.

This is one of the most important passages in Luke that can be cited in support of an Ebionite source for much of his Gospel.

THE TRUE RELATIONSHIP.

(LUKE xi. 27, 28. *Unknown to MATTHEW and MARK.*)

The triumphant refutation by Jesus of the blasphemy that He cast out demons by the prince of the demons, evoked from a woman in the crowd a motherly tribute of admiration: "Blessed is the womb that bare thee, and the breasts which thou didst suck."¹ This mother's testimony to a mother's blessedness Jesus does not allow to pass without comment; and after His reply, at viii. 21, "My mother and my brethren are these which hear the word of God, and do it," we can hardly expect any other answer to the woman than this, "Yea, rather, blessed are they that hear the word of God, and keep it." The mere earthly relationship of parent and child is of little account compared with the spiritual affinity with God, of hearing His word and keeping it—a blessedness which even this unknown woman might share.

From the fact that Luke, as is his habit, records two such incidents, identical in meaning and almost in language, we are led to believe that he attaches

¹ Elisabeth had pronounced a similar eulogy on Mary before the birth of Jesus—i. 42: "Blessed art thou among women, and blessed is the fruit of thy womb." Cf. also xiv. 15.

great importance to the doctrine, that even the most tender human relationships must be transcended in obedience to the word of God. Matthew and Mark relate, it is true, the story regarding the mother and brethren of Jesus, at xii. 46-50 and iii. 31-35 respectively, and, according to their report, it is the "*will of my Father*" or the "*will of God*" that is to be done. The difference is in itself unimportant, but the expression "*word of God*" in Luke can be satisfactorily accounted for in both instances. On the first occasion Jesus has just finished His enunciation and exposition of the parable of the Sower, in which, as we have seen, the seed is expressly declared to be the word of God, and the conclusion is, "Take heed, therefore, how ye hear." His mother and brethren cannot "come at him for the crowd," and when His attention is called to this fact, Jesus solemnly declares that the bystanders, who have just heard the word of God proclaimed, shall be to Himself as mother and brethren, if they do it. The same fitness marks the use of the expression "*word of God*," as reported by Luke on the second occasion. The reply of Jesus to the wondering, admiring woman, "Yea, rather, blessed are they that hear the word of God, and keep it," comes, as we have seen, immediately after Jesus refutes the calumny regarding the source of His exorcising power, concluding with the graphic discourse on the unclean spirit "seeking rest and finding none"; and

Luke is careful to say, in introducing the exclamation of the woman in the crowd, “And it came to pass, *as he said these things*” (*ἐν τῷ λέγειν αὐτὸν ταῦτα*). It is none other than the “word of God” the woman has heard, and hence the point of the reply of Jesus.

But in Matthew and Mark it is different. The incident of the mother and brethren occupies the place of that of the woman in the crowd; and though Matthew, at least, uses the introductory words, “while *he was yet speaking to the multitudes*” (*ἔπι αὐτοῦ λαλοῦντος τοῖς ὄχλοις*), he and Mark, nevertheless, report Jesus as saying, “Whosoever shall do ¹ [*ποιήσῃ*] the *will* of my Father” (God), &c., apparently with less fitness than Luke to the context.

The real significance, however, of these two episodes lies not in these minor details, but in the fact that twice over, for Matthew’s or Mark’s once, Luke places the parentage of Jesus in such striking contrast to another and a deeper relationship possible between Him and all who hear and do the word of God. The Evangelist’s emphasis of this point prepares us for the apparently hyperbolical language of xiv. 26, where Jesus lays down to the great multitudes that accompanied Him the first condition of discipleship: “If any man cometh unto me, and *hateth not* his own

¹ Note that Luke, in dealing with the incident of the mother and brethren of Jesus, uses the same verb (*ποιοῦντες, doing the word of God*) as here, but to the woman in the crowd a different one (*φυλάσσοντες*).

father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." The preference of Jesus to kindred is much less strongly expressed in Matthew (x. 37): "He that *loveth* father or mother *more* than me is not worthy of me; and he that *loveth* son or daughter *more* than me is not worthy of me." Besides, nothing is said in Matthew as to hating *one's own life also*.

These differences are not accidental, for they are of a kind that occur too frequently to be accounted for in that way. The fact is, that wherever Matthew has expressions or incidents favourable to Luke's point of view, these appear in the latter's narrative heightened in colour by some extra touches, or reduplicated on the same or increased proportions. This is especially true of the Ebionite features of the Gospel.

JESUS DINES WITH A PHARISEE.

(LUKE xi. 37-41. *Unknown to MATTHEW and MARK.*)

Here we have another instance of Luke's practice of bringing Jesus and the Pharisees together socially, for the purpose of contrast, and of reproving the latter. Jesus did not wash before dinner. Formerly, at Simon the Pharisee's, Jesus reproached his host for not providing the necessary means of ablution, but only after

the sinful woman's symbolic act had been performed. He was a foe to all washings and ceremonies, especially if they were put in the place of a religious spirit. Here, the ground of the reproof is, that God is the creator alike of what is outward and what is inward: the pure spirit of the inner life will sanctify the outward observance. It is, however, with the means of amendment prescribed by Jesus that we have here to do. This detail is unknown to any other Evangelist, though Matthew (chap. xxiii. 25, 26), in recording the woes pronounced against the Pharisees, has some expressions similar to those contained in this passage. The cure for these ceremonious, money-loving Pharisees, who were not distinguished for either secret or ostentatious almsgiving, was simple enough: "Howbeit give for *alms*¹ [*ἐλεημοσύνην*] *those things which are within*; and

¹ Cf. Tobit i. 3, "And I did many almsdeeds [*ἐλεημοσύνας*] to my brethren." (Acts ix. 36) ii. 14: "Where are thine alms and thy righteous deeds?" xii. 8-10: "It is better to give alms than to lay up gold; for alms doth deliver from death, and it shall purge away all sins." xiv. 10, 11: "Manasses gave alms and escaped the snare of death which one set for him; . . . and now, my children, see what alms doeth, and how righteousness doth deliver." iv. 7: "And to all them that live justly give alms of thy substance; and when thou givest alms, let not thine eye be envious; do not turn thy face from any poor man, and the face of God shall not be turned away from thee. If thou hast abundance, give alms accordingly; if thou have but a little, be not afraid to give according to that little; for thou layest up a good treasure for thyself against the day of necessity. Because that alms doth deliver from death, and suffereth not to come into darkness. For alms is a good offering unto all that give it, in the sight of the Most High." See also iv. 16. Eccl. vii. 10—"Be not faint-hearted in thy prayer, and neglect not to give alms;"

behold, all things are clean unto you." What is to be given as alms, it is difficult to determine: whether the contents of the cups and platters, or "what things ye can," or "what ye have at hand." But the point is of little importance, compared with the outstanding fact that *something* must be sacrificed in charity to the poor, and that "would purify their banquets." Meyer quotes a Rabbinical precept, "Eleemosyna æquipollit omnibus virtutibus;" and Jesus here, according to Luke, seems to adopt seriously the spirit of the saying, as indicating that a rich man's denial of himself in bestowing even the contents of his cups and platters on the poor is the foundation of true purity, inward and outward. This is a peculiarly Ebionitic touch.¹ It is Luke's illustration of the discourse on Washings in Matthew (xv.) and Mark (vii.), which he omits.

QUARREL ABOUT AN INHERITANCE: PARABLE OF THE RICH FOOL.

(LUKE xii. 13-21. *Unknown to MATTHEW and MARK.*)

Chap. xii. opens with the statement that "many thousands of the multitude were gathered together," whereupon Jesus delivers a discourse. His friends ver. 32; xii. 3—"There is no good . . . to him that giveth not alms gladly."

¹ Have we in this singular incident a hint of wherein the rich man failed in his duty to the beggar at his gate, and a forecast of the passage about inviting the poor, and the great supper (xiv. 12-24)?

(xii. 4) are warned to have no fear of bodily injury or death: spiritual ruin, and he that hath power to cast into Gehenna, are rather to be dreaded. This exhortation is fortified by pointing to God's solicitude for the birds of the air, that are worth so little in the market-place: how much more, then, should men trust to Him for protection? The bodily life and its affairs are of little moment after all; the main object is to be owned as one in spirit with the Son of man. This discourse is also found in Matthew (x. 26-33; xii. 32; x. 19, 20), but its value is increased in Luke, not only by the modifications¹ to be found in his version, but much more by the illustrative narratives which follow in this chapter, two of which are peculiar to his account. These are the quarrel about an inheritance, and the parable of the Rich Fool. We shall consider them in order.

In spite of this doctrine laid down by Jesus regarding the present life and the value of earthly goods, one of His hearers—probably one of the “friends” addressed—wishes Him to interfere in the matter of an inheritance, but the task is promptly declined with the words, “Man, who made me a judge or a divider over you?” This fact gives additional weight to the coming injunction against a grasping spirit,

¹ E.g., “And after that have no more that they can do;” “I will warn you whom ye shall fear;” “yea, I say unto you, fear him;” “are not *five* sparrows sold for *two* farthings.”

which Jesus addresses to all present. Covetousness ($\pi\lambda\epsilon\nu\epsilon\xi\alpha$) was the cause of the unbrotherly quarrel in question, and as the desire of having is based on a false estimate of the value of worldly goods, Jesus utters the warning, “Take heed and keep yourselves from *all covetousness*; for a man’s life consisteth not in the abundance of the things which he possesseth.”¹ “It is not superfluity that avails to support a man’s life by what he possesses”—(Meyer). The force of the warning seems to be this: if you have enough for the support of your life, do not imagine that by increasing your goods you enhance the certainty or the value of your life; rather the reverse result may ensue, as may be seen in the fate of the Rich Fool. And then follows the parable. This husbandman, already rich, reaps such a superabundant harvest that he has no room to receive it; and in his exultation (cf. the $\mu\epsilon\tau\epsilon\omega\rho\acute{\iota}\zeta\sigma\theta\epsilon$ of ver. 29) of selfish glee he resolves to pull down his barns and build greater, where he may bestow all his corn and his “good things” ($\tau\grave{a} \acute{\alpha}\gamma\alpha\theta\grave{a}$ —cf. Matt. vii. 11). He holds a little dialogue with his soul, and promises it many years’ enjoyment of the “good things” he has laid up for it: “Take thine ease, eat, drink, be merry”¹—($\grave{\alpha}\nu\alpha\pi\alpha\acute{\iota}\nu$, $\phi\acute{\alpha}\gamma\epsilon$, $\pi\iota\epsilon$, $\epsilon\nu\phi\acute{\rho}\alpha\acute{\iota}\nu$). No more labour; all rest, all enjoyment.

¹ Margin of R. V.: “For not in a man’s abundance consisteth his life, from the things which he possesseth.”

² Cf. Tobit vii. 10 : $\phi\acute{\alpha}\gamma\epsilon$, $\pi\iota\acute{\epsilon}$, $\kappa\alpha\acute{l}\eta\delta\acute{\epsilon}\omega\acute{s} \gamma\acute{\iota}\nu\acute{o}\nu$.

He speaks complacently of *my* fruits, *my* barns, *my* corn, *my* good things, *my* soul, as if he were the lord of the universe. But in thus placing his affections on the “good things” of this life, he is called a fool for his pains, and on the very night of his soliloquy he is struck down, and parted for ever from his possessions. His superfluity made his life neither more blessed nor more certain : the presumption rather is that if he had had less, his life would have been longer and his happiness greater. He feared only “him who could kill the body” (see vv. 4, 5); he had no fear before his eyes of “him that had power to cast into Gehenna.”¹ He had no sense of dependence on God for anything ; he laid up his treasures only for himself, not with God. Had he used his wealth by becoming rich towards God in giving alms (see vv. 33, 34), and thus making for himself a purse that waxed not old, his fate might have been different. Such is the moral of the story : “So is he that layeth up treasure for himself, and is not rich toward God.”² Godet quotes the saying, “He who giveth to the poor lendeth to the Lord,” as explanatory of the phrase “rich toward God.”

¹ The expression “*they* require [ἀπαιτοῦσι] thy soul of thee” may be compared with “shall *they* give” (vi. 38) and “*they* may receive” (xvi. 9). All these expressions are peculiar to Luke. Meyer understands the two last of the *angels*; why not also the first?

² Cf. Ecclus. v. 1-3 : “Rely not upon thy goods, and say not, I have enough. Give not rein to thy inclinations, and thy lustiness, to walk in the desires of thine heart ; and say not, who shall control me ? For the Lord will surely punish thee.” Cf. Ecclus. xi. 14-19 ; Ps. xxxix. 6.

That such is the meaning of the parable becomes more evident as the discourse proceeds. Whatever the multitude may do, or how they may be impressed with the parable, Jesus turns now to his disciples (ver. 22) and presses the lesson home in the passage beginning, “*Therefore I say unto you, Be not anxious [μὴ μεριμνᾶτε]* for your life, what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! And which of you by being anxious can add a cubit unto his stature? If, then, ye are not able to do even that which is least, why are ye anxious concerning the rest? Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall he clothe you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind [μετεωρίζεσθε]. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added unto you.”

This discourse is almost identical with a part of the Sermon on the Mount in Matthew (vi. 25-33), and is there introduced by the saying regarding the impossibility of serving two masters, or of serving God and mammon,—a passage which appears in Luke at xvi. 13, at the close of the parable of the Unjust Steward. In Matthew the same close connection with the preceding context is observed as in Luke, “*Therefore I say unto you.*” But a glance of comparison shows that the discourse in Luke gains enormously in force from the preceding parable of the Rich and Foolish Husbandman. The whole imagery of the discourse recalls every feature of the parable: this parable, in fact, stands in the same relation to the discourse as the story of the Importunate Friend to the discourse which follows it. The rich husbandman was “anxious” only for his life ($\psi\nu\chi\eta$), and took counsel with his soul ($\psi\nu\chi\eta$) for ease and eating and bodily comfort: the disciples are exhorted against such anxiety, because God who gave the life would give the lesser good of sustenance, and would provide raiment, seeing that He gave the greater gift of the body. The ravens that neither sow nor reap, nor have store-chamber nor barn ($\grave{\alpha}\pi\theta\acute{\eta}\kappa\eta$), are now in apposite contrast to the rich husbandman, whose sowing and reaping were so abundantly successful, and whose barns ($\grave{\alpha}\pi\theta\acute{\eta}\kappa\alpha\ς$) were to be rebuilt on a grander scale; yet they are fed by God and kept alive, while

he is snatched away suddenly from the midst of all his “good things.” The lilies, so common and yet so wonderfully arrayed and clothed by the hand of God without any effort of their own, are now set in sharpest opposition to those who, like Solomon and the rich husbandman, were anxious for the body, what they should put on, and who, after all their care, are as suddenly removed from their “pride of place” as “the grass in the field, which to-day is, and to-morrow is cast into the oven.” The contrast is complete in every feature. Faith in God for necessary food and raiment is all that is required for the life that now is. These things, besides, are no more to be *sought for* than cared for, as we learn from the plainer command in Luke, ver. 29: “And you [*καὶ ἵμεῖς*, like the ravens, the lilies, or the grass], *seek not* ye what ye shall eat, and what ye shall drink, *neither be ye uplifted in your mind*” (*μηδ μετεωρίζεσθε*,¹ like the rich husbandman gloating over his bountiful harvest). Matthew’s version merely repeats the “be not anxious” of the beginning of the passage. Such “seeking after” these things is a mark of the “nations of the world” (“the nations,” Matthew)—of all those who have no faith in God. There is only one worthy object of quest, the kingdom of God—not only to be sought *first*, but to be sought to the exclusion of all other things. Luke brings this feature out quite distinctly—ver. 31: “*Howbeit seek ye [πλὴν*

¹ See LXX.; Isa. v. 15; Ps. cxxxii. 1; Micah iv. 1; 2 Mac. vii. 34.

[*ξητεῖτε*] the kingdom of God, and these things shall be added unto you." Compare this with Matthew's version: "But seek ye *first* [*ξητεῖτε δὲ πρῶτον*] his kingdom and his righteousness, and all these things shall be added unto you." To Luke, "the kingdom of God" renders the mention of "his righteousness" superfluous; and therefore the command, "Seek ye the kingdom of God," stands boldly forth in all its simplicity, and without any secondary object being hinted at, as the sole aim of the disciples of Jesus. God necessarily provides the adequate food and clothing (*ταῦτα*, these things), for which there is to be no anxiety whatever.

On this lofty and all-absorbing striving Luke concentrates his reader's attention. Hence he omits any reference, such as is found in Matthew in this connection, to anxiety for the morrow, as being of altogether inferior interest. His climax rather is to show how this kingdom is to be obtained, and to report the assurance of Jesus that it is the "Father's good pleasure" (*εὐδόκησεν ὁ πατὴρ*) to give the disciples the kingdom. The passage is peculiar to Luke, and recalls certain characteristics already noted. Lest the disciples should be dismayed by the severity of the pursuit, and by the bare prospect of material sustenance before them, the words of Jesus, ver. 32, "Fear not, little flock [*τὸ μικρὸν ποίμνιον*]; for it is

your Father's good pleasure to give you the kingdom,"¹ are spoken with tender encouragement. And for this end they are enjoined to *sell what they have, and to give alms*; to make for themselves purses that wax not old, a treasure in heaven² that faileth not, where no thief draweth nigh, neither moth destroyeth (*πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. Ποιήσατε ἔαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει*). There is no doubt that this passage enforces the literal renunciation of all earthly possessions, and the application of the proceeds to the giving of alms. By this means the disciples, though poor, will be blessed: they will now have purses (cf. x. 4), but age cannot touch them; they will have a treasure which will not fail like earthly riches (xvi. 9, *ἐκλίπῃ*), beyond the reach of thief or moth. The disciples must part with every form of property, in order that they may be "rich toward God," and receive imperishable treasure as compensation hereafter. They as well as the rich Pharisees (xi. 41) are commanded to

¹ See Luke xxii. 29: "And I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom."

² Matthew has the precept, vi. 19, "Lay not up for yourselves treasures upon the earth," &c., but he does not show how it is to be done. Cf. Eccl. xl. 24, "Brethren and help are against time and trouble; but alms deliver more than both"—and many other passages.

give alms ($\delta\acute{o}\tau\epsilon\ \dot{\epsilon}\lambda\epsilon\eta\muo\sigma\acute{u}n\eta\nu$) ; and as almsgiving can only be rendered to the poor, the inference is that the only real use of riches or worldly goods is to devote them to the poor. If the treasure is thus placed, it cannot but follow that the heart will be there also.

We see, then, that Luke here presents a perfectly homogeneous doctrine of riches and poverty, illustrated by phrases and incidents peculiar to himself. The idea of compensation, or reversal of the conditions of this life, is revived in the passage which follows, xii. 35-37, in which the faithful servant is waited upon at meat by his lord, who girds himself as a servant.¹

DIVISION THE FIRST RESULT OF THE DOCTRINE OF JESUS.

(LUKE xii. 49, 50. *Unknown to MATTHEW and MARK.* MATT. x.
34-36 ; LUKE xii. 51-53. *Unknown to MARK.*)

The ties of human relationship could not remain unaffected by this teaching. It is like fire² cast upon the earth—xii. 49 : “ I am come to cast fire upon the earth ; and what will I, if it is already kindled.” Twice already (viii. 19-21 ; xi. 27, 28) has Luke reported sayings of Jesus on this subject ; and now He is represented as announcing Himself as the cause of open

¹ Peculiar to Luke : cf. xvii. 7-10.

² John had already said that the baptism of Jesus would be “with the Holy Ghost and with fire.”

division in the very heart of the family circle. “The vehement spiritual excitement forcing its way through all earthly relations, and loosing their closest ties” (Meyer), caused by the teaching of Jesus, would receive its full impetus when He would accomplish the “baptism” before him. There must be sifting and division before there can be peace. Luke has this thought more clearly before him than either Matthew or Mark, as is proved not only by these introductory verses, which are peculiar to his account, but also by the more detailed and rigorous domestic antagonism to be immediately described. The domestic cleavage portrayed by Luke is of the sharpest kind, yet he takes care to avoid mention of the “sword” (*μάχαιρα*) of Matthew’s account, because that would savour of civil or political strife: “Think ye that I am come to give peace in the earth? I tell you, Nay; but rather *division*” (*διαμερισμόν*). The picture in Luke is very graphic: “For there shall be from henceforth [*ἀπό τοῦ νῦν*] five in one house divided [*διαμεμερισμένοι*], three against two, and two against three. They shall be divided [*διαμερισθήσονται*], father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.” In Matthew the passage is found in the discourse to the Twelve (x. 34-36), and runs as follows: “Think not that I came to send peace on the

earth : I came not to send peace, but a sword. For I came to *set a man at variance* [$\deltaιχάσαι$] against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law : and a man's foes shall be they of his own household." Luke reiterates the idea of division, and represents it in a more thoroughgoing way than Matthew. Not only are the three (son, daughter, and daughter-in-law) ranged against the two (father and mother), as in Matthew, but the two are ranged against the three. The division is thus complete and mutual. But note that it does not yet reach actual hostility, as in Matthew: "And a man's foes [$\epsilonχθροί$] shall be they of his own household." That terrible result is, however, only postponed : the conflagration which Jesus alludes to is not yet raging. Consequently, the actual hostility between the nearest relations, which Matthew here announces, is predicted later in Luke (xxi. 16, 17; cf. Mark xiii. 12, 13): "But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends ; and some of you shall they cause to be put to death : and ye shall be hated of all men for my name's sake."¹ The tenderest bonds will burn like tow in the "fire" of the teaching of Jesus.

¹ There is nothing equivalent to this in Matthew.

EXHORTATION TO INVITE THE POOR.

(LUKE xiv. 12-14. *Unknown to MATTHEW and MARK.*)

The presence of Jesus at meat in a Pharisee's house gives another opportunity to Luke to record at least two discourses in this chapter (xiv.) which are not to be found in Matthew or Mark—(1), a parable spoken to “those which were bidden” to the meal, against their pride in choosing out the chief seats; and (2), an exhortation to “him that had bidden Jesus” to invite the poor. With the last only have we here to deal. Jesus had noticed the quality of the guests beside Him at table, especially as they strove to occupy the seats to which they thought they were entitled; and, after addressing them, he turns to his host and plainly declares that the *poor*, the *maimed*,¹ the *lame*, and the *deaf* are to be invited to dinner or supper rather than one's friends, or brethren, or kinsmen, or rich neighbours. *They* have it in their power to invite in their turn, but the others are not able to do so. Therefore, in view of the life to come, invite those who cannot invite thee in return, and “thou shalt be blessed, for thou shalt be recompensed in the resurrection of the just.” Whether it was the practice of the Pharisees, as it is with some, to invite those only who could invite them in return, the com-

¹ Meyer cites Plato, Crit., p. 53 A : χωλοὶ καὶ τυφλοὶ καὶ ἄλλοι ἀνάπηροι.

mand is clear, and also the motive for it,—recompense hereafter. The discourse may be taken as illustrative of the saying (vi. 33, 34), “And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? Even sinners lend to sinners, to receive again as much.”

THE GREAT SUPPER.

(LUKE xiv. 15-24 ; cf. MATT. xxii. 1-10. *Unknown to MARK.*)

The discourse at the table is not yet finished. The guests generally had been addressed; the host had been exhorted; and now one of the guests, giving utterance to the ejaculation,¹ “Blessed is he that shall eat bread in the kingdom of God,” receives in reply the story of the Great Supper. In some respects it resembles the parable of the Royal Marriage Feast, given by Matthew at xxii. 1-10. The latter is more distinctly a judgment on the Jewish nation than the former, the peculiarities of which are too special for historical identification. The origin of the two discourses is different. Matthew gives his parable a marked historical colour by narrating, immediately before, the parable of the Wicked Husbandmen, which Luke, as well as Mark, also reports, and, *suo more*,

¹ The utterance of the woman in the crowd (xi. 27) is of the same category, natural but superficial.

introduces a king as the giver of the marriage feast, while in Luke it is merely “a certain man made a great supper.” Moreover, Matthew brings into prominence the cruel treatment which the favoured people gave to the servants of the king: “The rest laid hold on his servants, and entreated them shamefully, and killed them ;” together with the vengeance which the king exacted: “But the king was wroth ; and he sent his armies, and destroyed those murderers, and burned their city.” There is nothing of all this in Luke, nor of the incident of the man found at the feast without a wedding-garment, which clearly points to the last judgment. The prominent feature in Luke’s picture is the declinature of the rich and the well-to-do, who give particular, though unsatisfactory, reasons for their absence. These excuses refer to (1) worldly possessions (a field, five yoke of oxen); and (2) worldly relationship (“I have married a wife”),—precisely the two hindrances, according to Luke, to the call to enter the kingdom of God. The excuses are not even recorded in Matthew: “But they made light of it, and went their ways, one to his own farm, another to his merchandise.” Then as to the new guests: in Luke the rich are simply set aside; nothing more is done with them, and no army of vengeance is sent out against the murderers. Precise orders are given to the servant as to who are to be brought in from the streets and lanes of the city: “The poor and maimed

and blind and lame,"—and a second time the servant is sent out, to bring in a still lower class from "the highways and hedges,"—the wanderers, beggars, and houseless folk.¹ The house must be filled. But only once, in Matthew, are the servants sent forth "into the partings of the ways," to bid and gather as many as they shall find, good and bad. These might include members of all classes. But, in Luke, the poor and maimed and blind and lame, and the denizens of the highways and hedges, are exclusively to be sought out,—no other consideration, moral or spiritual, being taken into account. Consequently, in Luke, there is no trace of a judgment or punishment, except in the selection of those who are to replace the guests first invited; and the conclusion of his story, therefore, is: "For I say unto you, that none of those men which were bidden shall taste of my supper,"—so different in its bearing from the conclusion in Matthew: "For many are called, but few chosen."

Hence, if the story in Luke has a reference to the history of God's dealings with the Jewish nation,² its moral is: the rich and the well-to-do are set aside for the poor and maimed and blind and lame, and the vagrants who have no home. The former have declined the invitation to blessedness of life; they shall

¹ See Meyer *in loc.*

² Note that the scene of Luke's story of the Great Feast is not the holy city, as in Matthew.

not eat bread in the kingdom of God unless they make friends with the poor.

THE CONDITIONS OF DISCIPLESHIP.

(A) *Jesus to be preferred to kindred.*

(B) *The cross to be borne.*

(MATT. x. 37, 38 ; LUKE xiv. 25-27. *Unknown to MARK.*)

(C) *The cost to be counted.*

(LUKE xiv. 28-32. *Unknown to MATTHEW and MARK.*)

(D) *All possessions to be renounced.*

(LUKE xiv. 33. *Unknown to MATTHEW and MARK.*)

(E) *The spirit of sacrifice to be maintained.*

(LUKE xiv. 34, 35 ; cf. MATTHEW v. 13 ; MARK ix. 49, 50.)

(A) For the last time Luke gathers together in a significant cluster, as nowhere else in the Gospels, the conditions of discipleship. The occasion is simply the presence round Jesus of so many followers: "Now there went with him great multitudes,¹ and he turned and said unto them." Luke, more than any other Evangelist, attests the popularity of Jesus up to this point; in fact, the climax seems to have been already reached at xii. 1, where we read that many thousands, or myriads, of the multitude had so suddenly as-

¹ From the beginning of His public ministry Jesus is, according to Luke, attended by multitudes—iv. 42 ; v. 1 ; vi. 17 ; vii. 1, 11 ; viii. 4, 19, 40 ; ix. 11, 37 ; xi. 27, 29 ; xii. 1 (myriads), 54.

sembled that they trod one another down. All the “hard sayings,” uttered then and after, regarding fearless trust in God for food and clothing, against covetousness, and in favour of renunciation of worldly goods, had evidently not diminished the following of Jesus to any great extent; and it could not have been otherwise than painful to Him to see this thoughtless mob pursuing Him, without realising the nature of their attachment to Him. Hence Luke reports that Jesus “turned, and said unto them,” &c. “The nearer He is to His own painful self-surrender, the more decidedly and ideally His claims emerge”—(Meyer). They “come unto Him,” and yet are they ready to be His disciples? So He proposes the strict conditions: “If any man cometh unto me and *hateth* [μισεῖ] not his own father, and mother, and wife,¹ and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.” There is no fining down this word “hate”: it is far stronger than Matthew’s, “He that *loveth father*,” &c., “*more than me*,” addressed (x. 37), be it remembered, to His *disciples*, not to a yet undecided and fickle crowd. If the multitude could not rise to the sublime sacrifice of their affections, and their own life also, they could not become His disciples. This is the first region in which the “division” spoken of at xii. 51-53 must appear, when the question of allegiance to Jesus arises: no relationship, however

¹ “Wife and children” are again included at xviii. 29.

dear and close, is to stand in the way. The very tenderest and deepest roots of family life are to be torn up.

(B) Not only so, but personal suffering must be accepted—the cross must be borne. “Whosoever doth not bear his own cross [*βαστάζει τὸν σταυρὸν ἑαυτοῦ*], and come after me, cannot be my disciple.” Hitherto Luke, as well as Matthew (x. 38, xvi. 24) and Mark (viii. 34), has used the milder form of expression “take up” (*λαμβάνει*) the cross; but here, in this passage, which is peculiar to him, the word is *βαστάζει* (cf. Gal. vi. 2, 5, of burdens), a word which in its severity corresponds with the other term “hate,” and implies pain and weariness.

(C) The rigour of these sacrifices is illustrated by the stories of the Improvident Builder and the Improvident Warrior, both of which, peculiar to Luke, enforce the necessity of counting the cost before becoming a disciple of Jesus. The task before the intending disciple is gigantic, and will demand the whole resources of the individual. If begun rashly and in ignorance of one’s forces, it may end not only in ridicule, as in the case of him who begins to build a tower and cannot finish it, but, what is far worse, it may end in crushing defeat or an inglorious peace, as in the case of the improvident king. The last state of such a man, who makes a hasty, ill-considered sacrifice, even for the sake of Jesus, may be worse

than the first. There is no issue from the struggle but death or victory. A disciple, having made his sacrifice after due deliberation, must "bear his cross," and continue faithful to the end. In this aspect, these narratives exemplify, in some degree, the phrases of the parable of the Sower, which Luke alone has reproduced: "bring no fruit to perfection," "hold it fast and bring forth fruit with patience."

(D) As if to leave the extent and severity of the sacrifice in no doubt, Luke represents Jesus as adding: "So, therefore, whosoever he be of you that *renounceeth not all that he hath* [οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχονσιν], he cannot be my disciple." There is nothing like this for sweeping self-abnegation and sacrifice in the whole New Testament. Its language is too precise and literal to be explained away or allegorised. The renunciation of everything—possessions, relationships, &c.—is here made an indispensable and unavoidable condition of discipleship.¹

(E) Lastly, this spirit of renunciation must be maintained: it is the salt of the new life of discipleship, to preserve it from decay, and to give it taste. Salt is good for nothing,—it is absolutely worthless,—if it has lost its peculiar property; so the disciples, if they return to the spirit of the world, and crave its goods, have lost the power of spiritual life. Who can

¹ Julian made this passage the pretext for his robbery of the Edessan Church. See Robertson, Ch. Hist., i. 343.

describe their condition? Men cast out¹ the *salt*: what of apostates? “He that hath ears to hear, let him hear.”

These conditions, indeed, contain the elements of “division”; and it is remarkable that after this we read no more, in Luke, of great multitudes following Jesus. Only once later (xviii. 36) is there mention of a “multitude going by” as Jesus drew nigh unto Jericho; but in the parallel passage in Matthew (xx. 29) and Mark (x. 46) we read respectively, “a *great multitude followed him*”; and “he went out from Jericho, with his disciples and a great multitude.” It is evident that, in Luke, the hard conditions laid down, as above, had sent many of the multitudes to their homes.

PARABLE OF THE UNJUST STEWARD.

(LUKE xvi. 1-13. *Unknown to MATT. and MARK.*)

This chapter, with the doubtful exception of one passage² (ver. 18), deals entirely with riches and the use of them.

The parable of the Unjust Steward, spoken to the

¹ Βάλλοντι is without a subject. Is it to be classed with δασοντι (vi. 38), ἀπαιτοῦντι (xii. 20), and δέξωνται (xvi. 9)? See note on p. 252.

² The only allusion to divorce in the Third Gospel. Was it because divorce was easy to rich men, like the money-loving Pharisees, that the denunciation of Jesus occurs here? The mere putting away of the woman by the man, without the cause assigned by Matthew (v. 32, xix. 9), is all that Luke here refers to.

disciples only, may be taken, in a sense, as supplementary to the parable of the Rich Fool (xii. 16-21), by exemplifying how he might have better employed his wealth. Its teaching undoubtedly is to show how, by skilfully (*φρονίμως*, ver. 8) using earthly possessions, entrance may be obtained into the Messiah's kingdom. A steward is charged by his lord of wasting his goods on himself. In his dilemma, he devises a clever scheme, with the connivance of his master's debtors, whereby a portion of the debt of each is "written off," so that, in the event of his dismissal, sheer gratitude might induce them to receive him into their houses. He thus prudently endeavours to make friends of them against the day of his disgrace,—a clever trick, which is nevertheless praised by the master, not for its dishonesty, but for its prudent forethought (ver. 8): "And his lord commended the unrighteous steward, because he had done *prudently*" (*φρονίμως*). As a son of this world (*οἱ νιόὶ τοῦ αἰώνος τούτου*), he had acted with an eye to the future, in a manner which it would be well if the sons of the light (*τοὺς νιόὺς τοῦ φωτὸς*) displayed. Yet he is still an unrighteous steward, although he acted in such a prudent way for his own interests in the future. This is the sole point in the story on which Jesus wishes the disciples to fix their attention. Let them learn a lesson from the *method* of this wicked man, and prudently provide for themselves friends, by means of

bestowing their possessions on others, so that when they are done with the world and the things of the world, they may be received into “the eternal habitations,” and compensated for their sacrifice. Let such be their prudence (ver. 9): “And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness [έαντοις ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας]; that, when it shall fail, they may receive¹ you into the eternal tabernacles” (δέξωνται¹ ὑμᾶς εἰς τὰς αἰώνιους σκηνάς). Unless we suppose that Jesus is speaking ironically, this seems to be the interpretation of His exhortation.

Further, as vv. 10-12 show, it is only by this kind of faithful use of “the mammon of unrighteousness” (the “very little” of earthly goods) that the disciples can be faithful to “the true mammon” (the riches of the kingdom of God, or the “much” of the parable). If they be not thus faithful in that which is another’s (viz., the goods of this world), who shall give them what is truly their own (viz., their inheritance in the world to come)?

Worldly goods are here undeniably styled the “mammon of unrighteousness,” just as the steward is called unrighteous. They are evil—ἀλλότριον—something not essential to man, but only to be employed for a definite purpose, to secure “the eternal

¹ The subject of this verb is not expressed, and is uncertain; but see note on p. 252.

tabernacles." To carry out this object, prudence or wisdom—such as "the sons of this world" show—is required; and in the pursuit "the sons of the light" must keep the end steadily in view, with singleness of service. Here Luke adds, as in Matt. vi. 24, "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon." The passages are the same; but in Luke what a flood of light is thrown on the words by the preceding parable and discourse! The service and love of mammon are thus unquestionably bad; the only real service is the service of God. But the use of mammon is to be discreetly made with a view to secure "the eternal tabernacles."

A clear Ebionite contrast is thus established, on the one hand, between "the sons of this world" and the service of mammon, and, on the other hand, "the sons of light" and the service of God. Just as the rich Pharisee (xi. 41) and the disciples (xii. 33) were exhorted to give alms, in order to secure a higher moral end or good (in the case of the latter, "purses that wax not old, an unfailing treasure in heaven"), so here the disciples are urged, in more concrete terms, to prudently make friends by means of whatever mammon they have, evil as it is, in order that *some*, perhaps the angels, may receive them into the eternal tabernacles.

THE PARABLE OF THE RICH MAN AND LAZARUS.

(LUKE xvi. 19-31. *Unknown to MATTHEW and MARK.*)

Though addressed to the disciples, the last parable and discourse were heard by the Pharisees also, who, with publicans and sinners, were present (xvi. 14). Luke is the only Evangelist who applies the epithet “lovers of money” (*φιλάργυροι*) to the Pharisees. They tried to serve God and mammon, but their love was entirely placed with the latter. This is why the epithet money-loving is here introduced. The discourse of Jesus, to which His own poverty would add emphasis, exasperated the Pharisees so much that they, “scoffed at him” (*ἐξεμυκτήριζον*).¹ After arraigning them for their justification of themselves, of which a more pointed reproof would be afterwards given (xviii. 9-14, parable of Pharisee and Publican), Jesus proceeds to give another example of a rich man who had still more flagrantly neglected the opportunity, which his riches gave him, than the rich husbandman. In the parable of the Rich Man and Lazarus, we have not merely the punishment and abasement of

¹ Cf. Luke xxiii. 35, “the *rulers scoffed* at him,” where Matt. (xxvii. 39) and Mark (xv. 29) have, “they that passed by railed on him.” Luke never represents the people as railing or scoffing at Jesus, but only the rulers and the Pharisees. This treatment of Jesus by the Pharisees is expressed by the word found in Ps. xxii. 7 (LXX.): “All they that see me *laugh me to scorn*” (*ἐξεμυκτήρισάν με*); ver. 1—“My God, my God, why hast thou forsaken me?” quoted by Matthew and Mark, but not by Luke.

a rich man, but the reward and exaltation of a poor beggar. It is an almost literal illustration of the Beatitudes and Woes as given by Luke (see above, p. 210). In this one parable, peculiar to Luke, is concentrated, as in a powerful picture, the whole Ebionite doctrine of the Gospel. The contrast, both in this world and the next, in the condition and fate of the two actors in the drama, is complete. The one a certain rich man,¹ the other a certain beggar; the one "clothed in purple and fine linen," the other "thrown down" ($\epsilon\beta\acute{\epsilon}\beta\lambda\eta\tau\circ$) at his gate, full of sores and no doubt half-naked; the one "living in mirth and splendour every day," the other "*desiring* to be fed with what fell from the rich man's table;"² the neglect of the rich man,"³ the other cared for only by dogs that licked his sores—thus adding to his degradation, because they were unclean animals. Not one word is said of the *moral* character of either the rich man or Lazarus. The rich man's neglect of Lazarus is rather implied than expressed; yet even if that neglect be taken at the full score, it is the sole moral delinquency chargeable to him: but that is his whole failure. No one has ever ventured to affirm piety of the beggar, or any claim to favour except his misery. This point must be kept

¹ His name is not mentioned, though the beggar's is—Lazarus.

² Cf. Matt. xv. 27.

³ This is not certain, only probable, judging from what follows.

clearly in view, else the connection of the parable with the parable of the Unjust Steward and other peculiar features of Luke's account will be quite obscured, especially if elements altogether foreign to the story be imported into it. The rich man's one crime was that, with a beggar lying at his gate in such pitiable plight, he did not "make to himself friends by means of the mammon of unrighteousness," and could not therefore be received into the eternal tabernacles, when he passed away from all his magnificence.

Totally unlike in life, these two, representing the antipodes of Jewish society, became at last alike at death. But only for a moment. They both died, it is true, but their former condition is completely reversed.¹ We do not read that Lazarus was even buried, as was the rich man; but he is "carried away by the angels into Abraham's bosom,"¹ whereas the rich man, buried no doubt with all due pomp, is in torments (*ἐν βασάνοις*)² in the under-world (Hades is the LXX. translation of Heb. Sheol). His agony is accentuated by seeing that, while he himself is a long way (*ἀπὸ μακρόθεν*) from Abraham, Lazarus is actually in his bosom, realising the dream of sensuous blessedness of the Rabbins. In his lifetime Lazarus had desired — we do not know with what fervour of

¹ Cf. Baruch iii. 16-19.

² Cf. Wisdom of Solomon iii. 1 : "The souls of the righteous are in the hand of God, and no torment [*βάσανος*] shall touch them." See Luke xvi. 23, 28.

entreathy—to be fed with crumbs from the rich man's table; now it is *his* turn to implore for a similar boon, but all in vain: “And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am in anguish in this flame.” Lazarus, to whom he denied the crumbs from his table on earth, is now recognised by him, and entreated to become the bearer of even a drop of cold water! But the thing is impossible.¹ The human life of both Lazarus and himself is over; his chance of making friends with the poor beggar is lost for ever; and therefore the answer comes, “Son, remember² that thou *in thy lifetime receivedst thy good things* [ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ σου], and Lazarus in like manner *evil things* [τὰ κακά]; but *now here he is comforted, and thou art in anguish*” (*νῦν δὲ ὁδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι*). Here, again, everything is in perfect contrast. The tables are now turned; the balance is readjusted. The one—the rich man—had already received his full tale of “good things,” which, as well as his life, he is now reminded, he had foolishly called “his own”; and the other, in like manner, had received “evil things” (*τὰ κακά*), which, in that life which was not his real one, could never be justly said to have

¹ Cf. Eccl. xiv. 16: “Give and take, and beguile thy soul; for there is no seeking of dainties in Hades.”

² Cf. Eccl. xviii. 25: “In time of plenty, remember the time of hunger; in days of riches, poverty and need.”

been his.¹ The rich man had received a full quittance in the past life; the poor man had received only evil which was not his due: therefore he is comforted, and the rich man is in anguish. “If,” as Meyer observes, “the rich man had not used his treasures for splendour and pleasure, but charitably for others, he would, when that splendour and pleasure had passed away from him, have still retained as arrears in his favour the happiness which he had dispensed with.” The only arrears before the poor man was a reversal of his condition; things could not be worse with him than they had been.

In the total absence of any ascription of goodness or piety to the poor man, whatever may have been the fault of the rich man, we cannot regard this parable in any light except that of an Ebionite analogue. Lazarus is a type of the poor (*πτωχοί*—vi. 20), the hungry (*πεινῶντες*—vi. 21), and the weeping (*κλαίοντες*—vi. 22), who shall receive the kingdom of God, and be filled (i. 53), and exult; while the rich shall be sent empty away (i. 53). They have received their comfort or consolation (*ἀπέχετε τὴν παράκλησιν*—vi. 24) in their temporal life; but consolation is reserved for the poor in the next (*νῦν δὲ ὡδε παρακαλεῖται*—xvi. 25).

“And beside all this, between us and you there is a

¹ Note, as Meyer points out, that *αὐτοῦ*, “his,” is not added to “evil things.” This is important, as the possessive pronoun is added, in the case of the rich man, to “good things” and “lifetime.” Like the rich husbandman, this rich man may have been accustomed to speak of *my goods*, *my life*, *my house*, &c.

great gulf [*χάσμα μέγα*] fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us." An impassable gulf lies now between Lazarus and the rich man, though on earth it was but a step from the banqueting-hall to the gate: the bridge was not made on earth by means of the help that would have "made friends" of the poor beggar, and now the chasm must remain for ever unspanned. "The abyss between the children of this world and the children of God is not filled up by death, but only reversed and fixed"—(Fuchs).

THE DAYS OF THE SON OF MAN.

(LUKE xvii. 22-37. Cf. MATTHEW xxiv. ; MARK xiii.)

This passage is not to be confounded with the eschatological discourse given later in the Gospel, in chap. xxi., with which Matt. xxiv. and Mark xiii. are parallel. It deals rather with the coming of the kingdom, or the revelation of the Son of man. The Pharisees had asked (xvii. 20) when the kingdom of God should come, and received for answer, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, There! for lo! the kingdom of God is within you." The kingdom was, in germ, already in their midst, but *when* it should be revealed was another matter. To the disciples (ver. 22), therefore, Jesus addresses a discourse, showing more confiden-

tially that many trying days will come, and many false expectations be raised, and the Son of man Himself shall suffer and be rejected of the generation, before the Son of man be revealed (*ἀποκαλύπτεται*). Whether this revelation corresponds with the “coming of the Son of man in a cloud with power and great glory,” recorded at xxi. 27, is open to doubt, the language reported here by Luke being very general: “the days of the Son of man;” “so shall the Son of man be in his day;” “in the days of the Son of man;” “the day that the Son of man is revealed.” It is difficult to determine whether these expressions refer to the Parousia or not; but in chap. xxi. 24-28 the destruction of Jerusalem is undoubtedly associated with the Parousia, which is marked also by the appearance of marvellous portents. May it not be one of Luke’s duplicate passages? However that may be, it is plain that a crisis, swift as lightning, shall come upon the world when men, as in the days of Noah and Lot, all busy with their affairs, shall be taken by surprise, and it will be imperative on all to choose sides, and even to part with everything that pertains to this life, and even life itself, in order to be saved. A time is coming when the closest intimacy or fellowship in work or rest¹ will not avail; and the “division” spoken of formerly by Jesus will be realised in another sense.

Though this passage be held to be distinct in char-

¹ Cf. xvii. 34, 35.

acter from chap. xxi., it must, however, be admitted that it contains many expressions which are found in Matt. xxiv. (cf. Mark xiii.), the parallel to Luke's chap. xxi.—*e.g.*, vv. 23, 24, 26, 31, 35, 37. But there are peculiarities which stamp it as independent. The reference to the days of Noah is substantially the same, but an allusion to Lot and Lot's wife, peculiar to Luke, is introduced to still further illustrate the unprepared state of men for the crisis: “In the days of Lot they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed.” The elaborate list of worldly employments given here is to be noted, inasmuch as it enhances the value of Lot's sacrifice in leaving Sodom. At such a time as Jesus indicates, there must be complete abandonment of all earthly possessions and relationships: “In that day, he which shall be on the house-top, and his goods in the house, let him not go down to take them away; and let him that is in the field likewise not return back.” Undelayed flight is the only course of safety. Lot was saved because he fled, leaving all his possessions behind him, and without sending his thoughts back, or looking back, towards what he had abandoned. Not so his wife: she looked back,¹ and

¹ See Gen. xix. 26.

perished. “Remember Lot’s wife.” She is taken as the type of those who give a half-hearted assent to the demands of the kingdom, and who, after putting their hands to the plough, look back and are not fit for the kingdom of God (cf. ix. 62). Immediate abandonment of all possessions, and life itself, is the first condition of the new state of alliance with the Son of man, so as to *preserve alive* (*ζωογονεῖν*—originally *to give birth alive*¹) the natural life in a new form: “Whosoever shall seek *to gain* [*περιποιήσασθαι*] his life shall lose it; but whosoever shall lose his life shall *preserve it alive*.” In the first statement of this paradox (ix. 24, parallel to Matt. xvi. 25; Mark viii. 35; cf. Matt. x. 39) there is a perfect balancing and interchange of the terms “lose” and “save”; but here a striking modification is recorded, which indicates an important development of ideas, according to the new circumstances. Luke also introduces here a different scene in ver. 34: “In that night there shall be two men on one bed; the one shall be taken, and the other left.” In Matthew (xxiv. 41) we find the men at work in the field, just as the women are at work in the house (in Luke also). The effect of Luke’s variation is to show that whether *at work or in repose, by night or by day*, the summons to enter the kingdom of God will, when it comes, divide men and women into separate ranks, no matter how closely they have been allied in human

¹ Hatch’s Essays in Bib. Greek, p. 5.

affairs. This will be the result, as surely as vultures gather wherever the carrion is.

Luke thus emphasises in a special manner a crisis different from that with which the destruction of Jerusalem is associated—a crisis when separation of earthly relationships and renunciation of all possessions must be made, in order to win the life eternal.

THE RICH YOUNG MAN OR RULER.

(MATTHEW xix. 16-26 ; LUKE xviii. 18-27 ; MARK x. 17-27.)

This narrative is common to the Synoptists, but there are certain features introduced by Luke which bring into prominence his estimate of riches and the worth of abnegation. All three accounts agree, however, in enforcing renunciation and giving to the poor as the preliminary step to possessing treasure in heaven, and an indispensable condition of following Jesus. The points of difference between Luke's narrative and the other two which concern us here are these:—

1. Luke does not state that the questioner was “a young man” (*νεανίσκος*) as Matthew does, xix. 20, 22; but defines his position more clearly as “ruler” (*ἀρχων*—ruler of the synagogue), and therefore a man of experience and position, as well as of wealth. Mark adheres to the indefinite phrase “one” (*εἷς*) which appears in Matthew (ver. 16), but afterwards agrees

with Luke in considering the questioner as no longer a young man : " All these things have I observed from my youth."¹ This phrase " from my youth " could not, of course, be expected in Matthew. Add to the fact of the man's position and experience, his great wealth, which Luke denotes (ver. 23) by the words " he was *rich exceedingly*" (*πλούσιος σφόδρα*)—a stronger expression than Matthew or Mark's, " he had great possessions (*ἔχων κτήματα πολλά*)—and we see that the effect is to heighten the contrast between his position and the sacrifice demanded of him.

2. The form of the question in Luke (and Mark also, but not in Matthew), " What shall I do to inherit² [*κληρονομήσω*] eternal life ?" indicates a more strictly causal connection between the act and the result, as is manifest by the answer, common to the Synoptists, " Sell . . . give . . . and thou shalt have treasure³ in heaven," than is to be found in Matthew and Mark. This feature is in harmony with others already noted.

3. The sacrifice demanded is expressed in Luke in

¹ Why have the Revisers added, in Luke, the word " up," when the reading is precisely the same in Luke and Mark ?

² Tobit iv. 12: " Noe, Abraam, Isaac, Jacob, our fathers from the beginning . . . and their seed shall inherit the land" (*τὸ σπέρμα αὐτῶν κληρονομήσει γῆν*).

³ Eccl. xxix. 11: " Lay up thy treasure according to the commandments of the Most High ; and it shall bring thee more profit than the gold." Cf. Matt. vi. 20, also Eccl. xvii. 22: " A man's almsgiving is as a signet with him, and he will keep a man's good deeds as the apple of the eye."

these terms, ver. 22: “One thing thou lackest yet; sell *all that thou hast* [πάντα ὅσα ἔχεις] and *distribute* [διάδος] to the poor; and thou shalt have treasure in heaven: and come, follow me.” The sacrifice and the distribution are the preliminary essentials of discipleship. Godet (Luke ii., p. 207, English translation) at one time seems to take this view, and at another the reverse. “The real substance,” he says, “of His answer is not the order to distribute his goods, but the call to follow Him: the giving away of his money is only the condition of entering upon that new career which is open to him.” Yet, further on, he adds: “To disengage one’s self from everything in order to follow Jesus conclusively,—such is really salvation, life.” The “one thing that yet remains” for the man to do is to part with everything, for the “treasure in heaven” which he is promised,—or, as Jesus names it in another place, “the true mammon” (xvi. 11). The “one thing” Godet supposes to be “the spirit of the law, that is, love, ready to give everything; this is the whole of the law” (Luke vi.) This is to read into the words, and yet does not advance beyond the literal abnegation of everything, which is the plain command here, with which and “thou shalt have treasure in heaven” the causal connection is equally plain. The duty imposed and the reward promised are exactly what Jesus had already stated to His disciples—xii. 33: “Sell that ye have and give alms; make for yourselves

purses which wax not old, a treasure in the heavens that faileth not," &c. Moreover, Luke states more emphatically than the others the extent of the sacrifice, "all whatsoever thou hast" ($\pi\acute{a}n\tau\alpha \circ\sigma\alpha$) ; in Mark it is simply "whatever" ($\circ\sigma\alpha$) ; and in Matthew "thy goods." Besides, it is not mere *giving* which is insisted on in Luke, but *distribution* amongst the poor, a careful sharing with the poor being alone adequate to the fulfilment of the duty demanded.

4. The effect on the questioner is differently described. Luke uses the very strong word, $\pi\epsilon\rho\iota\lambda\nu\pi\circ\sigma\os$, "he became exceeding sorrowful," where Matthew has merely "he went away grieving" ($\lambda\nu\pi\circ\mu\circ\sigma\os$), in which he is followed by Mark, who records that at first he "*frowned* [$\sigma\tau\upsilon\gamma\nu\acute{\alpha}\sigma\circ\sigma$, *lowering*—see Matt. xvi. 3] at the saying." This conflict of emotion—anger at the command itself, and grief at not being able to obey it—does not bring out so clearly as in Luke how near the man came to making the sacrifice, great as it must have been.

Meyer and Farrar explain that this command "to sell all and give to the poor" was *special*, and only for the person in question; and that "to the world in general the command is not to sell all, but not to trust in uncertain riches, but to be rich in good works, ready to distribute, willing to communicate (1 Tim. vi. 17, 18)." To which it may be replied that nowhere in the Third Gospel are the conditions of

discipleship made any easier; and that literal obedience to the command of renunciation is the rule there laid down for all. Luke insists on this surrender more than the other Evangelists, and, moreover, points out, as no other does, the use to which riches must be put, in order to secure for their possessor "eternal tabernacles," or "treasure in heaven." There is no ground for supposing that, according to him, Jesus had one set of terms for disciples, and one for "the world in general." The comments of Jesus on the incident prove this. His first words are, according to Luke and Mark: "How hardly shall they that have riches [*χρήματα*] enter into the kingdom!" Matthew reports: "It is hard for a rich man to enter into the kingdom of heaven," and repeats the saying in a form which not only shows that it is *hard*, but *impossible*: "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God,"—a form which is adopted by Luke. Mark records both sayings, but between them he gives another, which, if the reading in the text of the Revised Version be correct, can only be regarded as a softening down of the other sayings—ver. 24: "Children, how hard is it *for them that trust in riches* [*τοὺς πεποιθότας ἐπὶ χρήμασιν*] to enter into the kingdom of God!" Farrar admits even that such a statement "would be a truism; and indeed, while they trust in riches, it would be not only *hard* but

impossible" (on Luke xviii. 24). Yet it is the reading¹ which the Revisers have allowed to stand in the text. If, therefore, it be genuine, we must hold that the representation of the doctrine of Jesus here given by Mark is a mitigation of the terms as they appear in his own account and in those of Matthew and Luke. If, on the other hand, we read, as the oldest MSS. do, "Children, how hard is it to enter the kingdom of God!" the difficulty of entrance is not for the rich alone, but for all; and it is puzzling to find a general expression like this embedded between two sayings which are directed against the rich alone. Were the phrase "*for them that trust in riches*" a genuine reading in Matthew as well as in Mark, it would not be surprising, for in the parable of the Sower they have spoken of "*the deceitfulness of riches*" as choking the word; whereas in Luke it is "*riches*" without any qualification; and therefore we cannot conceive that here, in Luke, there can be any such sub-meaning present as that of "*trusting in riches*."

5. Further, Luke is the only one of the Synoptists who omits to note the astonishment caused by the words of Jesus. Matthew and Mark say, "They [*the disciples*] were *astonished exceedingly* [εξεπλήσθησαντο]"

¹ The Revisers add in margin, "Some ancient authorities omit *for them that trust in riches*." It is not found in **S**, **B**, **Δ**, **κ**, Me. Cod. See Westcott and Hort. New Test. in Greek, Notes on Mark x. 23: "Evidently inserted to bring the verse into closer connection with the context by limiting its generality."

σοντο σφόδρα, περισσώς], saying, Who then can be saved?" Luke simply reports the question, but he does not expressly put it into the mouth of the *disciples*: they are not mentioned in the whole narrative. They could hardly show astonishment at the command of Jesus to the ruler to sell all and distribute to the poor, because they themselves (according to Luke alone) had already (xii. 33) been similarly commanded: "*Sell that ye have [πωλήσατε τὰ ὑπάρχοντα ὑμῶν]*"¹ and give alms." Hence, if they were present, the inference is that they were not astonished, because the sacrifice asked of the rich ruler was the same, though possibly greater in amount, that had been demanded of themselves. As to who the questioners are, in Luke, we are entirely in ignorance — ver. 26: "And they that heard it [*οἱ ἀκούσαντες*] said, Then who can be saved?" At all events, there is nothing in Luke's narrative to warrant commentators in assuming, as they gratuitously do, that it was the disciples who put the question. It would have been inconsistent with what Luke has already recorded of them, and their relations with Jesus.

This is the last occasion recorded by Luke on which the conditions of discipleship and entrance into the kingdom are laid down. In every instance the author of the Third Gospel has been careful to preserve the

¹ The same words that Jesus uses, *mutatis mutandis*, in Matthew's narrative of the rich young man.

rigid features of the surrender required from all, without distinction, who would follow Jesus. From the day when He read in the synagogue at Nazareth, "The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor," His summons to disciples was ever the same, "Leave all, sell all, and follow me"; and in this, the last instance, the appeal is all the more pathetic that it is resisted with great sorrow.

PETER'S QUESTION ABOUT REWARDS.

(MATTHEW xix. 27-30; LUKE xviii. 28-30; MARK x. 28-31.)

The effect of the discourse of Jesus, after the departure of the rich young man (or ruler), on the mind of Peter, is to revive the remembrance of the day when he and the others had literally obeyed the call of Jesus. We are not left in doubt as to his meaning, at least in Matt., xix. 27, "Lo, we have left all [*ἀφήκαμεν πάντα*] and followed thee; *what then shall we have?*" In Luke and Mark, the first part only of Peter's remark is given: Luke xviii. 28, "Lo, we have left our own¹ [*τὰ ἡδία*] and followed thee;" Mark x. 28, "Lo, we have left all and followed thee." Whatever may have been Peter's thought, Jesus divined a certain uneasiness in him as to his position, and assures them all that their reward is certain. The answer of Jesus

¹ This may mean, according to some, "our own homes."

in Matthew consists of two parts; in Luke and Mark, of one only. In Matthew the Twelve are promised a special distinction "in the regeneration"—ver. 28: "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Luke reserves mention of this distinction till the night of the Supper, as the reward of faithful adherence to Jesus through all His temptations—xxii. 28-30: "But ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones¹ judging the twelve tribes of Israel." Mark has no reference at all to this honour. Besides this special reward reserved for the Twelve, Matthew reports the general answer of Jesus: "And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold [marg. πολλαπλασίου], and shall inherit life eternal." This appears in Luke and Mark with certain differences: in the former, "Verily I say unto you, there is no man that hath left house, or *wife*,² or brethren, or parents, or children,

¹ The *number* ominously omitted, as noted, p. 155.

² See xiv. 26, p. 266.

for the kingdom of God's sake, who shall not receive manifold [*πολλαπλασίουν*] more in this time, and in the world to come eternal life ; " in the latter, " Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come eternal life." First, note, the reward in Matthew seems to lie wholly in the future ; at all events, there is no clear separation, as in Luke and Mark, between a reward " in this time " and another " in the time to come." Secondly, Luke is the only one who includes the bond of marriage as being broken up for the sake of the kingdom of God. Here, as elsewhere, some little touch is always found in his picture to show how complete the sacrifice must be in order to follow Jesus. Thirdly, the careful balancing in Mark of the compensation of relationships, though they be understood merely analogically, which will be made " in this time," does not leave the impression which Luke's simpler statement of the result gives, in not even suggesting such analogies at all. To these new spiritual relationships, Mark adds " with persecutions," as a " shadow which *makes prominent* the light of the promise"—(Meyer). But to Luke, and Matthew also,

who have already recorded the *blessedness* of persecution¹ (vi. 22; Matt. v. 10, 11) for the Son of man's sake, the mention of such things could not have had such an effect. The kind of good to be gained "in this time" by renunciation of all things, relationships as well as property, is not specified in Luke; it is only "*manifold more*" (*πολλαπλασίova*); and in the world to come it is "*eternal life*." Lastly, it is to be noted that the statement is absolute and general, as applicable to all: "*There is no man*² that hath left house or wife, &c., who shall not receive [*ἀπολάβη*, receive as his due³] manifold more in this time, and in the world to come eternal life."

After this final declaration of the terms of discipleship, Luke immediately records the Third Announcement of the Passion, in these words—ver. 31: "And he took unto him the twelve, and said unto them, Behold, we go up to Jeruselem, and all the things that are written by the prophets shall be accomplished unto the Son of man," &c. For Jesus and the little band the die is now irrevocably cast on the terms which He has for the last time announced.

¹ An idea not found in the Second Gospel.

² No distinction is made in Luke between the Twelve and any one who makes the sacrifice, as in Matthew. Mark follows Luke in this.

³ In Matthew and Mark the word is "get" or "take." The Revisers render for all three "receive."

INTERVIEW WITH ZACCHÆUS.

(LUKE xix. 1-10. *Unknown to MATTHEW and MARK.*)

This episode, peculiar to Luke, is the only one in the Gospel in which Jesus shows special favour to a rich man. Luke mentions at the outset that Zacchæus was rich (*πλούσιος*), and the chief of a despised class (*ἀρχιτελώνης*),—all the more despised by his countrymen as a renegade “son of Abraham.” His eagerness “to see Jesus, who he was,” attracted His notice, and as soon as Jesus came to the place, He commanded him to descend from the tree, for He must abide (*δεῖ με μεῖναι*) at his house. The ready response of Zacchæus, and his joyful welcome of Jesus, so different from the discourteous conduct of Simon the Pharisee (vii. 36-50), must have still further predisposed Jesus in his favour; but His preference of Zacchæus only incensed the crowd,—“And when they saw it, they all murmured [*διεγόγγυζον*], saying, He is gone in to lodge with a man that is a sinner.” The taunt stirs up Zacchæus in his own defence, and he *stands forth*¹ (*σταθεὶς*) in noble self-justification, and makes an appeal, in the hearing of them all, to his past life: “Behold, Lord, the half of my goods [*τὰ ἡμίση τῶν*

¹ The same word is used of the Pharisee in the temple, praying in self-justification (xviii. 11): the position of Zacchæus is, in some respects, also similar to that of the publican in the temple, “standing afar off,” till he is brought nigh by Jesus. Zacchæus is also “justified,” like the publican.

ὑπαρχόντων, half of my income] I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold." That was his practice; could they contradict it? The whole defence turns on the use of his wealth which Zacchæus had made, in spite of the condemnation which the money-loving Pharisees had passed on him and his class as "sinners." The Pharisees "trusted in themselves that they were righteous, and set all others at nought;" yet the climax of the boasting of a sanctimonious specimen was (xviii. 12): "I give *tithes* of all that I get" (*ἀποδεκατῶ πάντα ὄσα κτῶμαι*). It is only when stung by the unjust reproaches of the crowd, and not in a vainglorious spirit, that he assures Jesus of the honesty and charity of his life, in stripping himself of half of his yearly gains for the poor, and in restoring, not a fifth part more, but four times more than he was bound to do if he had wrongfully exacted¹ aught of any man. His "justification" is accepted, and Jesus answers, in the hearing of all, "To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost."² Zacchæus has

¹ This word is used by John Baptist to the soldiers (iii. 14), not to the publicans.

² To Luke alone of all the Evangelists do we owe this expression. The nearest equivalent to it in Matthew occurs in the story of the Canaanitish woman's daughter (xv. 24), which Luke does not record: "I was not sent but unto the lost sheep of the house of Israel" (not in Mark). Zacchæus was such "a lost sheep." When Jesus is accused

been hitherto excluded from the “company of the faithful” because of his calling; and it is the mission of Jesus to seek and to save such outcasts and lost ones.

Even if the foregoing interpretation of the attitude of Zacchæus be not accepted, and the other and more common view of his conduct be taken—viz., that his declaration is a vow of gratitude, and a resolution for his future guidance, rather than a description of his habitual practice, still his *repentance* takes the form of making an immense sacrifice for the poor, and surrendering unlawfully gotten property to an extent far in excess of what the law required. These two features are prominent, whatever view of his life and character be taken; and from what we have already learned from Luke’s Gospel, we cannot doubt that, in

of eating and drinking with publicans and sinners at Levi’s feast, His defence is, “I came not to call the righteous, but sinners,” to which Luke adds, “to repentance.” Again, the saying in Matthew (xx. 28) and Mark (x. 45), “For the Son of man came not to be ministered unto [διακονηθῆναι], but to minister, and to give his life a ransom for many,” is not found in Luke, but he alone records words of Jesus of similar import at xxii. 26, 27, immediately after the Supper: “But he that is greater among you, let him become as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am in the midst of you as he that serveth.” During His Galilean life, according to Luke viii. 1, 2, Jesus and the Twelve were “ministered unto” by certain women. Cf. also Luke xii. 37: “Verily I say unto you, that he [the master] shall gird himself, and make them sit down to meat, and shall come and serve them.”

the conception of the writer, they made him acceptable to Jesus.

THE ENTRY INTO JERUSALEM.

(MATT. xxi. 1-11; LUKE xix. 29-40; MARK xi. 1-10.)

The only point which calls for observation on a comparison of the synoptic account of the entry of Jesus into Jerusalem, is the acclamations with which He was received. Luke makes it plain that it was "*the whole company of the disciples*" (*ἀπαντὸν πλήθος τῶν μαθητῶν*) that "began to rejoice and praise God for all the mighty works which they had seen;" whereas in Matthew and Mark it is merely the multitudes "that went before him and that followed," Matthew adding: "And the multitudes said, This is the prophet, Jesus, from Nazareth." Besides this emphatic mention of the disciples, Luke reports the hostility of the Pharisees: "And some of the Pharisees *from the multitude* [*ἀπὸ τοῦ ὄχλου*] said unto him, Master, rebuke thy disciples. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out." Matthew afterwards represents the chief priests and scribes as uttering the rebuke in a ruder form, but the scene then is within the temple, and the children are the offenders,—an occurrence unknown to Luke. But it is rather the matter of the acclamations that here concerns us.

The disciples, in Luke, praise God for all the mighty works which they had seen,¹ and hail Him as “the king² that cometh in the name of the Lord,” adding, “peace in heaven and glory in the highest.” In reading this, we are at once reminded of “the multitude of the heavenly host” (ii. 13, 14) that sang to the shepherds at the birth of Jesus, “praising God, and saying, Glory to God in the highest, and on earth peace among men in whom he is well pleased.” The lowly unknown babe that was laid in a manger has at length been hailed by the witnesses of His power as “the king that cometh in the name of the Lord,” riding in triumph into the holy city. Truly, Mary’s words (i. 52), “He hath exalted them of low degree,”

¹ Cf. Luke ii. 20 : “And the shepherds returned, glorifying and praising God for all the things that they had heard and seen.”

² The exclamation is very like Ps. cxviii. 25 : “Blessed be he that cometh in the name of the Lord” (see LXX.) But the words “the king” may be a reminiscence from Matthew’s (xxi. 5) composite quotation from Isa. Ixii. and Zech. ix. 9 : “Behold thy king cometh unto thee.” It is remarkable, at least, that at xiii. 35 Luke records the lament and prediction of Jesus regarding Jerusalem, which Matthew reports much later—xxiii. 39 : “I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.” According to Luke, these words were spoken at the close of the message to Herod, when He declared that it was in Jerusalem, not elsewhere, He must perish. Jesus is then at least three days’ journey from Jerusalem, and that city shall not see Him till He be greeted with the cry, “Blessed is he that cometh in the name of the Lord.” Luke, as also Matthew and Mark, represents such a greeting as actually taking place on the entry of Jesus into Jerusalem, as a king in lowly triumph; yet Matthew places the lament over Jerusalem and the same prediction, “Ye shall not see me until,” &c., at xxiii. 37, after it had been already recorded as uttered.

have again been fulfilled. It is not, therefore, as Son of David that Jesus enters Jerusalem ; and, indeed, the words which Matthew twice reports, “ Hosanna to the Son of David,” do not occur in Luke’s narrative. Jesus has thus been proved to be the new spiritual king, while the acclamations of the multitude, in Matthew, point Him out as the Son of David. Mark also, in an indirect way it is true, founds on the same idea when he reports, “ Blessed is the *kingdom*¹ that cometh, (the kingdom) of *our father David*.” The distinction, therefore, holds good that Luke does not represent Jesus as entering Jerusalem as “ the Son of David,”² but simply³ as “ the Lord,” “ a king coming in the name of the Lord,” in virtue of His works amongst men. This idea is in perfect harmony with the conception of the life of Jesus to be found all through the Gospel—as a lowly Son of man, in whom, however, is revealed the new spiritual power and king. The peace⁴ which, at His birth, the angels promised

¹ It is difficult to explain this sentence without the help of Matthew and Luke.

² The dialogue at xx. 41, 42, does not prove that “ the Christ ” was to be really a descendant of David.

³ All three Synoptists represent Jesus as calling Himself “ the Lord ”—Matt. xxi. 3 ; Luke xix. 31 ; Mark xi. 3—which Luke alone repeats, ver. 34. As a King of peace riding on an ass, the typical beast of peace, Luke alone records appropriately the salutation of the disciples, ver. 38, “ Peace in heaven, and glory in the highest.”

⁴ The thought that “ the peace ” of which His enthusiastic disciples sang was at that time little thought of by the city which lay at His feet, made Him burst into tears : “ If thou hadst known in this

to earth is now re-echoed by His disciples to heaven, as the seal of His triumph; and men now, as the angels then, sing "Glory in the highest" for the wonders they have seen.

THE WIDOW'S GIFT.

(LUKE xxi. 1-4 ; MARK xii. 41-44. *Unknown to MATTHEW.*)

This incident, unknown to Matthew, immediately follows in Luke and Mark the denunciation of the scribes for, among other delinquencies, "devouring widows' houses." The hypocritical greed of the scribes thus presupposes the affluent condition of their victims. Here, however, is the example of a poor widow who stands in striking contrast at once to her well-to-do, plundered sisters, and the rich that are casting their gifts into the treasury. She is too poor to be spoiled by the scribes; yet she towers above the rich, who give out of their abundance, by the magnificence of her sacrifice which left her with nothing.

The picture in Mark is substantially the same, yet here, too, Luke has peculiar touches which must not be passed over. (1) The connection between the denunciation of the scribes and the story of the poor widow is much closer in Luke than in Mark; no change of scene is implied, as in Mark. Jesus merely

day, even thou, the things which belong unto peace!" To Luke alone we owe this exquisite picture (vv. 39-44).

“looked up and *saw* [ἀναβλέψας δὲ εἶδεν] them that were casting gifts into the treasury, and they were rich;” thus implying that from the same position (seated) which He occupied from the moment He began to “teach the people and preach the gospel” (see xx. 1), he *looked up and saw*, &c. Whereas in Mark, the introduction to the story runs thus: “*And he sat down over against the treasury, and was watching* [καὶ καθίσας . . . ἐθεώρει] the multitude cast money into the treasury.” There is a possible change of scene implied in this representation, because at xi. 27, when the teaching in the temple is begun, which includes the denunciation of the scribes for devouring widows’ houses, we read: “*And as he was walking in the temple* [ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ] there come to him the chief priests and the scribes,” &c. The closer connection in Luke adds point to the denunciation of the scribes for their rapacious greed, and contains also an oblique reproach on the widows who allowed their houses to be eaten up by them. (2) Luke concentrates the whole force of the narrative on the rich and the poor widow: “He saw *them that were casting their gifts* into the treasury, and they were *rich*;” “Of a truth I say unto you, this poor widow cast in more than they all [πάντων]; for *all these*¹ [ἄπαντες οὗτοι] did of their superfluity cast in unto the gifts.” Now compare these expressions with Mark’s: “He was watching how *the*

¹ “Jesus points to the persons in question”—(Meyer).

multitude [οἱ ὄχλοι] cast money [χαλκὸν, “copper money, which most of the people gave”—Meyer], and *many that were rich* [πολλοὶ πλούσιοι] cast in much;” “Verily I say unto you, This poor widow cast in more than *all they which are casting* [πάντων τῶν βαλλόντων] into the treasury, for *they all* [πάντες γὰρ] did cast in of their superfluity.” That is to say, Mark’s expressions place the poor widow in contrast with the rich who gave much (*πολλά*) and the multitude who gave *copper money*,—which seems to weaken the force of the comparison; the picture in Luke, on the other hand, boldly places the poor widow in contrast with the rich alone, who were casting their votive offerings¹ into the treasury. The value of the sacrifice of the widow, who cast in all her living, keeping back nothing, is thus enhanced.

THE NECESSITY OF WATCHFULNESS.

(LUKE xxi. 34-36. *Unknown to MATTHEW and MARK.*)

The last words of public teaching which Luke records of Jesus contain an echo of part of the parable of the Sower. Once more, before the close of His ministry, He exhorts His followers to keep up the

¹ Not merely money, but precious gifts of all kinds. See ver. 5, “offerings,” peculiar to Luke. The discourse beginning ver. 6 was probably uttered at the same time. If “the gifts” of the rich were relatively of so little value, what of “the goodly stones and offerings” of the temple?

severity of the struggle in which they are engaged, if they wish to prevail in the critical hour, and "to stand before the Son of man." In the parable of the Sower the greatest obstacles to "bringing fruit to perfection" are the thorns of "cares and riches and pleasures of this life"; so the warning here is to "take heed to yourselves, lest perchance your hearts be weighed down with *surfeiting and drunkenness and cares of this life* [κραυπάλη καὶ μέθη καὶ μερίμναις βιωτικαῖς], and that day come upon you as a snare: for so shall it come upon all them that dwell on the face of all the earth." Just as the thorns grow with the word, and in course of time choke them that have received it, if not constantly struggled against; so will these similar evils crush their hearts, and they will be caught as in a snare by the coming of "that day," if they do not keep constant guard, and "*watch at every season*" (*ἐν παντὶ καιρῷ*) with supplication. It is at this point that Matthew makes the reference to the days of Noah before the flood, when men ate and drank, and married and gave in marriage, and they knew not when the flood came and carried them away. But Luke has already (see above) employed the same allusion in another place. Now, in language peculiar to himself, he again records the words of the last public discourse of Jesus, which exhort to unremitting watchfulness against the pleasures and cares of this life.

THE ANOINTING IN BETHANY.

(MATT. XXVI. 6-13 ; MARK XIV. 3-9. *Unknown to LUKE.*)

This anointing is admitted on all hands to be different from the anointing recorded by Luke at vii. 36-50, as taking place in the house of a Pharisee, by a sinful woman. The incident reported by Matthew and Mark is commonly identified with the account in John xii. 1 *sqq.*, in which Mary, the sister of Lazarus, is named as having anointed Jesus, and the scene is there undoubtedly laid in their house at Bethany. Besides, Martha, as represented in Luke (x. 38-42), is mentioned by John as "serving." In Matthew and Mark,¹ on the other hand, the anointing takes place in the house of Simon the leper, yet in Bethany; and the woman is not named. There are other minor differences, which need not concern us here. The main features are the same in Matthew, Mark, and John: a woman anoints Jesus with very precious ointment; his disciples (Judas only, in John) murmur at the waste, alleging that the ointment might have been sold for three hundred pence and the proceeds given to the poor. If this story were present in Luke's sources, why is it not found in the Gospel, since it exhibits such zeal for the poor on the part of the dis-

¹ Note that in both, the narrative of the betrayal is so broken by the story of the anointing, that, as Meyer remarks, it may be omitted, and the connection remains uninjured.

ciples? He has already recorded a similar instance of an offering of ointment being made to Jesus, and it cannot therefore be on that score that he omits this one. Of course, if the story of which Mary, the sister of Lazarus, is the heroine, did not stand in his sources, nothing more need be said. But the events are so alike in the main particular—viz., the anointing of Jesus with costly ointment—that we are tempted to inquire why the same zeal for the poor was not shown in the one case as in the other; for, in Luke's Gospel, if our contention be right, that Jesus “preaches good tidings to the poor” more pointedly and literally than in the first two, such zeal would be specially noted in connection with such an event. The key to the omission, if omission it be, appears to be found in the reply of Jesus to the remonstrance of the disciples, “Why trouble ye the woman? for she hath wrought a good work upon me. *For ye have the poor always with you; but me ye have not always.*”¹ In this statement the claims of the poor seem to be postponed for the sake of a personal service to Jesus, which had a symbolical value, only in relation to His burial. The opportunity for such an act would never occur again, while it would always be in their power to do good to the poor. Yet it must be confessed that in Luke, as we have seen, the giving of alms to

¹ So Matthew. Mark inserts between the two latter clauses, “and whosoever ye will ye can do them good.”

the poor, and the claims of the poor, are so urgent, that it may well be questioned if there is any higher practical duty, even to Jesus Himself, inculcated in the whole Gospel. The rebuke of Martha for “much serving” throws some light on this question.

With regard to the anointing which Luke records at vii. 36-50,¹ it is altogether different. The love, reverence, and sacrifice which the sinful woman lavishes on Jesus in token of her repentance, are there placed in reproachful contrast to the uncharitable, disdainful, and churlish conduct of His host: “Simon, seest thou this woman? I entered into thine house, *thou* gavest me no water for my feet; but *she* hath wetted my feet with her tears, and wiped them with her hair. *Thou* gavest me no kiss; but *she*, since the time I came in, hath not ceased to kiss [cover with kisses] my feet. *My head* with oil *thou* didst not anoint, but *she* hath anointed *my feet* with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.” Here, the service done to Jesus is not the main point, as in the anointing recorded by Matthew, Mark, and John: it is rather the nature of the Pharisee, on the one hand, and of the woman on the other, as illustrated by the parable of the two debtors; and by the light of that contrast the act itself is thrown

¹ This narrative has many points of similarity to John’s (xii. 1 *sqq.*)

into shadow. The woman's great love and her bitter tears of repentance, as symbolised by the outpouring of her ointment, are more to Jesus than any purely symbolical act done with reference to Himself.

JESUS FOREWARNS THE TWELVE.

(LUKE xxii. 35-38. *Unknown to MATTHEW and MARK.*)

In this brief but graphic discourse Luke has preserved the last words of warning which Jesus addressed to the Twelve. It is significant that they refer to the manner in which the Twelve were sent out on their first mission, without purse or wallet or shoes, in the simplest and barest fashion, to trust implicitly to the open-handed hospitality of a friendly people (ix. 3-6). We have seen that Luke gives no account of the result of that mission but this (ix. 10): “And the apostles, when they were returned, declared unto him what things they had done.” Nothing is said regarding the wants of the Twelve, or how they had been supplied. In this passage, however, we find Jesus, in view of His impending separation from them, recalling the circumstances of their first mission to their remembrance in these words: “When I sent you forth without purse and wallet and shoes, lacked ye anything? And they said, Nothing.”¹ Possessing

¹ Cf. Paul's expression (2 Cor. vi. 10): “as having nothing, and yet possessing all things.”

nothing themselves, they lacked for nothing. But now Jesus cannot conceal from them the altered conditions of their future life. They would no longer be received as the followers of a popular Teacher, but would require to provide for themselves the bare necessities of life, and, if need be, to defend that life itself. *He* was now in the thick of His last conflict; *they* would certainly not escape hostile blows. Henceforth they would realise, to the fullest extent, the meaning of the words spoken to the Seventy: "Behold, I send you forth as lambs in the midst of wolves." And so he warns them now to concern themselves about the maintenance and defence which had not cost them a thought before: "But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath not purse or scrip, let him sell his cloak and buy a sword." Even if these picturesque words be taken literally, it must be pointed out that the purse and wallet which the Twelve could be supposed to have at this time must have been of the scantiest; and therefore the maintenance which was the new object of their care would, in keeping with the original conditions of their discipleship, be of the humblest kind. All that Jesus wished to warn them against, in His vivid, metaphorical language, was the danger of supposing that their relations with the world would remain as they had been; and even for the preservation of the

truth, they would require henceforth to provide for themselves such food and clothing and defence as they required,—no more, no less. The spirit of the teaching they had reached would guide them as to the measure. The words, too, may have a deeper meaning. What are food and clothing compared with the defence of the truth? They had heard that a man's life consisteth not in the abundance of the things that he possesseth; and were they to value all outward things above faithfulness to the truth, and the mission with which they were now intrusted in the midst of a hostile world?

This is the last solemn charge given by Jesus to His followers, according to Luke. How were they to comport themselves in the new circumstances? The twice-repeated "Pray that ye enter not in temptation," uttered immediately after (vv. 40, 46), shows how deeply Jesus was concerned regarding their future relations with that world whose anxieties, pleasures, riches, and relationships had formed so often the burden of His teaching.

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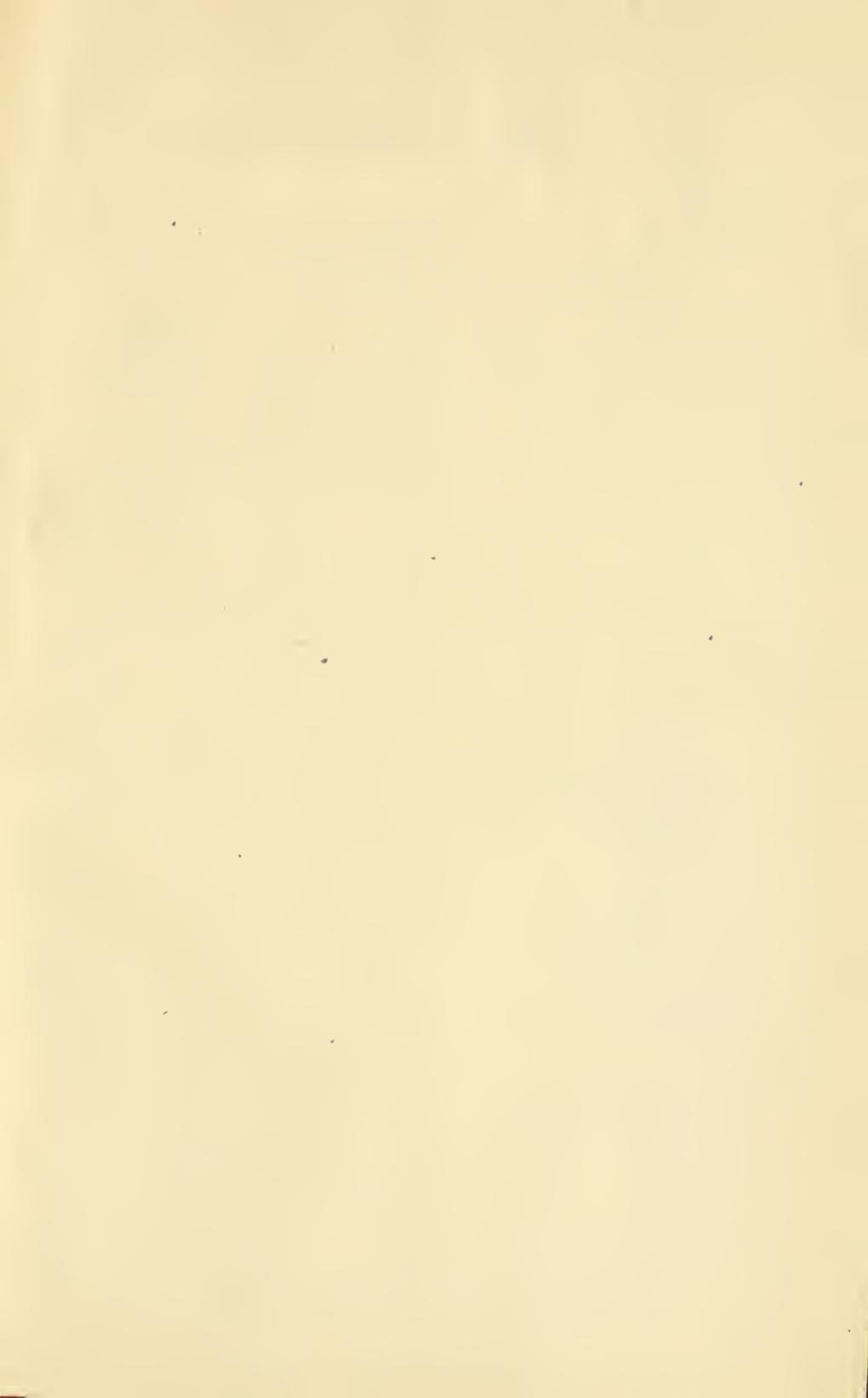
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